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The Life of St. Furseus, Irish Missionary, 590-653, A.D.

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OF the celebrated missionaries of the early Irish Church, none is more dimly known to Anglo-Saxon Christians of to-day than St. Furseus, the interest and significance of whose life is in some respects greater than that of any of his associates. His influence as a messenger from God among the half-civilized peoples for whom he labored, was evidently great, and its results far-reaching; but the importance of his place in history is due still more to his visions of the after-world, which came to him in middle life and affected all his later teaching. The accounts of these visions were handed down from generation to generation in many countries, and aided in moulding the eschatological views of mediæval Church; until from them as a seed grew the majestic conceptions of the poet Dante.

It is somewhat remarkable, in view of this two-fold interest of his life, that up till the present time there has been in the English language none but the briefest sketch of his missionary life and work, and but slight mention—such as may be found in the translation of Bede's Anglo-Saxon Chronicle—of his famous visions of the hereafter. The only primary sources of information—from which the material for the present sketch has been chiefly drawn—are two histories of the life and miracles of the saint, written in Monkish Latin, the one by a brother of Furseus' own monastery in France within twenty-five years of the saint's death, the other by an anonymous hand, more than a century later.*

* Secondary authorities, closely following the above are: (1) A life edited by Desmay, in French, in the year 1670; (2) Several abridged lives, mostly manuscripts of the 14th century; (3) Two Irish manuscripts, one of which, belonging to the 17th century, seems to comprise some additional though unreliable particulars; (4) Modern hagiologists; O'Hanlon (Irish Saints) has written most at length; the Benedictines have also a brief sketch of his life and influence.

It is natural that these early biographers should have laid chief stress upon the story of glimpses into the unseen world, but it is an unfortunate consequence that they have given almost no details of his strictly missionary labors, but have contented themselves with multiplying the number of prodigies and miracles that, to their mind, naturally attended the life of a man so honored of God and holy. The present paper must share the one-sided development of these biographies, since they offer the only authentic information regarding Furseus' life. Yet its value for any student of missions scarce needs the pointing out. The very wide difference between the conditions of missionary work in his time and those under which we labor, is one that is continually giving rise to misleading comparisons, often to the disparagement of modern evangelistic effort. Even so brief a study of missions in early Britain as the following, makes plain many points of similarity as well as contrast between the work of Furseus and that of his 19th century successors. No effort has been made in the course of the paper to point them out, yet there are here texts for many homilies to our own company of workers, who labor for the regeneration of an empire already hoary when the last of the Druids passed away.

As regards the visions of this Irish seer, there is in them little bearing upon missionary problems. Their historical importance and their novelty to English readers, may perhaps afford a sufficient justification for their insertion in this story of his life.

THE LIFE AND WORK OF FURSEY.

- (1) His Work in Hibernia?—633 A.D.
- (2) " " " East Anglia 633-648 A.D.
- (3) " " " Gaul 648-653 (?) A.D.

His Work in Hibernia. (Type-written MS.)

The missionary St. Furseus, or Furse as the name is generally written, was born of a noble * Scottish family, in Munster County, Ireland, about the close of the sixth century. His grandfather seems to have been one of the petty kings of the country; but it is evident in any case that Furse, like so many of the early missionaries, had the prestige of high birth and the advantage of the fullest culture then obtainable by youths of rank. Little is known of his early days except that to the devoutly credulous minds of his biographers his childhood was accompanied by signs and portents not unlike those attributed in the Apocryphal Gospels to the infancy of Christ.

* Furse is referred to indifferently as Scot or Irishman. Ireland itself was for many centuries called Scotia or Scotland, North Britain not receiving this name until late in the Middle Ages. It was then called Scotia Minor, to distinguish it from Ireland, which was called Scotia Major.

His training was essentially monastic, and from boyhood he was accustomed to the rigidly ascetic ideas and observances that crippled his usefulness in after life. His education was intrusted to learned monks, and by them he was instructed not only in the Scriptures, but in all sacred learning and in monastic discipline. He was a proficient student, so much so that as a young man he was celebrated for his profound knowledge of the Bible, and for his ability as a preacher of the word of life. Above all, however, was he distinguished for his fair and noble Christian character,—the secret of his influence with many of the rude men to whom he preached, and the source of the extraordinary reputation for holiness which he afterwards achieved. Prudent, self-controlled and firm in his adherence to the right, he was yet humble, patient and loving, and (so writes a brother monk) wisdom did in him so adorn all the virtues that his speech was always with grace seasoned with salt. After leaving his home he still spent several years in the study of the Bible, and then, deeming himself sufficiently instructed in its truth, he built a monastery in a place to which the religious resorted from all sides—near the present Kildare in Galway—and began his work as a Christian teacher.

It was early in this period of his life in Ireland that he saw, while prostrated by illness, those famous visions that were to reappear centuries later in nobler dress, in the Divine Comedy of Dante. Stirred to renewed zeal by these heavenly monitions, he gave himself for upwards of ten years to preaching through the length and breadth of Ireland, the message of repentance and faith, like another John the Baptist, with such eloquence and power that thousands flocked to hear him, and unjust kings and prelates trembled at his approach.

The precise nature of his missionary work, though nowhere distinctly stated by his biographers, may be inferred from the character and religious conditions of the people who formed his hearers.

The Irish nation seem always to have been distinguished for their cultivation of religious observances; for many years before the introduction of Christianity among them, their land was known as the Sacred Islands.

In any case it is certain that when the Gospel of Christ reached them in the fifth century, it spread with remarkable rapidity among the different tribes, so that at the death of St. Patrick in 492 (?) there remained a large and thoroughly organized Irish Church. Thus Patrick himself writes, near the close of his life: "The Irish, who never had the knowledge of God and always until now have worshiped idols and unclean things, have lately become the people of God the Lord, and are called the Sons of God."

As it is undeniable that Patrick was the founder and organizer of this national Church, so we are to find the explanation of its character in the religious and ecclesiastical views that he himself possessed. He was a Trinitarian and a firm believer in the sovereignty of grace, in justification by faith, and in regeneration by the Spirit.

In his confession appears no trace of belief in Purgatory, adoration of the Virgin Mary, transubstantiation, or the authority of the Pope. The organization of the Church, and not a few of its observances, were wholly different from those which prevailed under Roman superintendence: even in Britain, Diocesan bishops were unknown. Wherever Patrick could gather a congregation of believers, however small, there he ordained a bishop for its care; and thus there were at his death some hundreds of these bishops, or parish priests, who were often under the authority of presbyters or even laymen.

And as Hibernia did not fall under the limits of the old Roman Empire, its Church did not come under the canons of the general councils, and these wide differences in polity and worship remained untouched for centuries. Unfortunately, however, Patrick shared fully the enthusiasm of his age for the monastic life, and stamped indelibly the monastic character upon the Irish Church. Orders of virgin Druids and Druidesses had doubtless prepared the people's minds for receiving favorably the idea of communities of monks and nuns, so that within a single century under the new faith a goodly proportion of the inhabitants of the island had taken up the monastic life.

With this glance at the character of the primitive Church, we may judge intelligently of the condition in which Fursey found it, a hundred years later on. Well did the island deserve to be called the Island of Saints. So great was the number of those connected with the religious seminaries, that some have asserted that they embraced half the population of the island.*

The comparative peace that Ireland had enjoyed for many years, and the enthusiasm of the people for every form of learning, had placed it far above all the countries of Europe in the opportunities that it offered for mental and spiritual culture. At a time when Gregory the Great was obliged to confess that he was ignorant of Greek (Epistles 7-32, 11-74), there were ministers in Ireland who studied the New Testament in the original.

In the larger monasteries the disciples were instructed in mathematics, astronomy and in the ancient classics. Students

(* A single teacher—Comghall of Bangor—is said to have had three thousand pupils.)

flocked thither from all countries, and late in the seventh century many of the Anglo-Saxon nobility came seeking religious instruction, so famous were the Irish teachers for their knowledge and love of the Holy Scriptures. Nor was the light that burned so brightly at home selfishly guarded for national illumination only, but was carried everywhere abroad by Scottish missionaries.

But there is another side to this attractive picture of Christian growth. Everywhere through the island there were nunneries and monasteries which withdrew into centres the Christian influence that should have been all abroad leavening the masses. It was but a few years since heathenism had been abolished among certain tribes, and the artificial life of monastic seclusion was not favorable to the rooting out of those heathen customs and superstitions that linger long among the peasantry even where the light shines brightest. The hot Celtic blood, too, kept the different kingdoms in a perpetual turmoil of civil war, the monks themselves and even the women taking part in the bloodiest battles. Even the great Columba was concerned in three noted battles, where ecclesiastics fought on either side.

From Furseus's visions we learn that the vices of spiritual pride and ecclesiastical arrogance had begun to spread among the clergy; that they were inclined to exalt work-righteousness above holiness of the heart and of the affections; that they laid more weight upon trivial rites and ceremonies than upon conformity to great moral laws, and that they were becoming worldly in their love of money and of bodily ease. Both the doctors of the Church and the civil rulers had become destroyers of souls by their evil example, being avaricious, wrathful and licentious, and neglecting the souls committed to their charge.

There was abundant need then of the ten years of itinerant preaching that Furseus spent in his native land. His work was chiefly that of warning and stirring up to greater faithfulness the careless nobility and clergy, but without respect of persons he preached to all, and multitudes flocked reverently to hear him as a messenger from God. "To the poor he distributed alms, healed their sick, cast out demons and made himself truly the pastor of the sheep, seeking nothing worldly for himself. Feared by prelates and kings, he was yet gentle to his inferiors; distinguished by divine virtues, he was loveable to all good men, but terrible to evil men and sinners." So writes his brother monk.

Work in East Anglia.

But the preacher's health and endurance failed under the constant pressure of active work. The crowds that thronged him daily

cut him off from the peaceful life of contemplation for which he longed, and the envy of certain brother ecclesiastics weighed upon his spirits. He determined to preach Christ in other lands. Glorious examples were before him: he was only one in a noble company of Irish apostles. Thirty years before, Columba had died before the altar of the mission Church in Iona, whence the light of the Gospel had shined out into all northern Britain. When Fursey was still studying at home, Columba and his companions were wandering from place to place through Europe, and St. Gall was gathering his colony of hermits among the Swiss forests. Aidan, Kilian, Livin and Fridolin, two of them to find martyrs' deaths, were already at their work abroad, or were soon to undertake it; and scores of others, whose names have been forgotten together with those of their heathen converts, still further swelled the ranks of Irish missionaries.

Leaving all that he possessed, Fursey with a few companions, crossed over to England, and passing through the country of the Britons, came into the kingdom of the East Angles. It was here that most of his missionary life was spent; for in Ireland he was rather evangelist than missionary, and of the few years that he spent in Gaul little time could have been given to the preaching of the Gospel. Here again we must judge of the character of his labors from the condition of the people among whom he worked, and from the extent to which a pure Christianity had gained foothold in the country.

When and how Christianity first reached Britain, is a matter of conjecture; but we know that there were three British bishops at the Council of Arles in 314, and that in the 4th century Christianity was recognized by the state in Britain (South Britain) and was professed by the mass of the population. The latter part of the fifth century, however, saw Christianity disappear like vapor from the eastern countries, before the overwhelming fury of the pagan Saxons.

At the time that the Roman legions were finally withdrawn, the nation was left divided, without national life or nobility of character, and weakened by Roman civilization. For them, "liberty was helplessness, freedom anarchy." Unable to defend themselves against the Picts, in an evil hour they summoned aid from the German races near them on the Continental coast. In 449 Hengist and Horsa landed and soon turned their arms against the Britons. There followed those scenes of horror, of which the British historian Gildas has left the bitter chronicle. Fire and sword, torture and slavery, starvation, and death from cold and misery, swept away the wretched islanders. Their churches remained only as smoking ruins; their monasteries covered with blackened heaps the dead bodies of the

murdered monks, and a wave of darkest heathenism swept over the half of England. The invaders were checked for a little about 520, A.D., by the prowess of some British hero, whose dim figure has for us taken the shape of the King Arthur of romance. But the check was only temporary, and the seventh century saw the infidels established on the eastern coast as far north as the Firth of Forth.

Not a gleam of Christian light had reached them during all this time. To the Britains they were "barbarians," "wolves," "dogs," "whelps from the kennel of barbarism, hateful to God and man," (Gildas, Lib. Quer. 1, 23), nor is it strange that the miserable victims made no effort towards the conversion of their oppressors.

But with the close of the sixth century (597) came Augustine and his forty monks, sent by the good Pope Gregory. They established themselves in Canterbury, having been granted homes by Ethelbert, the powerful king of Kent. There they gave themselves to frequent prayer, watching and fasting; preaching the word of life to as many as they could reach, and despising worldly things. Soon several believed and were baptized, "admiring the simplicity of their blameless lives and the sweetness of their heavenly teaching."

The baptism of the king and many of his people quickly followed, and though under a later ruler (616) idolatry was again restored, yet the nation was henceforth nominally Christian. From the Christian kingdom of Kent, the light was not long in spreading to the other nations, though the work was carried on by Romish missionaries without the help or co-operation of the British Church. At this time the primitive national Church had largely recovered from its moral degradation of the century previous, but Augustine, by his arrogance and narrowness of mind, had succeeded in so rousing the obstinacy of the British bishops, that they refused all fellowship with the Latin clergy, and for centuries regarded their Christianity as a thing of nought. Thus we find Bede welcoming a slaughter of the British monks as a divine judgment upon their impiety and perfidy. But the Latin clergy were active and earnest, and through them the Gospel was carried, from Kent as a centre, successively to the kingdoms of the E. Saxons (604), the Northumbrians (627), the E. Angles (627-631), the W. Saxons (635), the Middle Angles (653), and the Mercians (655).

* But it is with the kingdom of East Anglia that we have particular concern. It is a significant fact that, in the Christianizing of Britain, the work uniformly began with the king and nobles, and from them worked down to the lower classes, instead of leavening first the people and reaching finally the king. The early missionaries

sought first of all the patronage of the authorities, and though they thus escaped persecution, the evil of merely nominal conversions became conspicuous. This fact explains the ease with which the profession of Christianity could be made or unmade at the pleasure of the reigning sovereign, and explains also how the grossest heathenism could linger long after the leaders of the nation had been baptized. East Anglia presents several of these strange phenomena. Fifteen years before Furse set foot in England, Redwald, the heathen king of the heathen Angles, had been baptized while on a visit to Kent. But his newly adopted religion sat loosely upon him, for on his return to Anglia he made no endeavor to secure Christian teaching for his subjects, and in his own temple had an altar to Christ and one to devils side by side. Redwald's successor was persuaded to adopt fully the Christian faith, and this he did in the year 627, only six years before Furse came among his people. His nobles, however, were firmly bound to the old Teutonic paganism; they hated the sight of the cross, a despised symbol, associated in their minds only with the conquered Britons. And so they murdered their Christian king in the year of his conversion.

But the time of blessing for East Anglia could not much longer be delayed. The half brother of the murdered king—Sigebert—had been driven into exile. He had put himself under instruction in the monastic schools of Gaul, so that when in 630 he returned to England to take the crown, he was a most Christian and learned man. His first step upon his accession to his throne was to cause all the province to partake of the sacraments of the faith. In this he was much helped by the opportune arrival of the Burgundian bishop Felix, who remained with him, laboring faithfully for upwards of seventeen years. And "this pious husbandman of the spiritual field found large fruit in believing souls, delivering all that province from long-standing iniquity and infelicity, and bringing it to the faith and works of righteousness, and the gifts of everlasting blessedness." (Bede 2, 15).

It was when Felix had but begun his work that Furse and his companions arrived in the country (633), and were warmly welcomed by the king. We learn that first of all he proceeded to build a "noble monastery" within the limits of a "camp" or castle, called Onobheresburg (now Burgh Castle, in Suffolk). There he gathered many holy men, who, by his example, by the monastic discipline, and by various labors of life, had attained the grace of humility and love. But his life was far from that of a recluse. He devoted himself to confirming in the faith and love of Christ those who had already believed,—this first of all. But he was among a heathen people, where as yet no large number could have embraced

the Gospel. And so he took up his wonted labor of preaching the good tidings of salvation, and by the example of his holiness and the power of his preaching, won over to Christ many of the unbelievers. To the nobility, too, he preached with great effect, dwelling upon the necessity of complete self-renunciation in the following of Christ, thus winning over many of them to a monastic life. Even the king himself became so great a lover of the heavenly kingdom that he took the cowl and retired into a cell which he had constructed for himself, there dwelling in prayer and daily labor with his hands.

(To be concluded next month.)

Two Important Questions.

REV. W. S. AMENT, A. B. C. F. M.

THERE has recently passed away in the heart of Africa a young missionary, who seems to have made a deep impression upon his contemporaries. His name was Graham Wilmot Brooke, and he was an agent of the Church Missionary Society. During the last days of his too brief career, he addressed a communication to his Society, in which he asks certain questions, which show that he had thought deeply and well on missionary subjects; furthermore, had the courage of his convictions to protest against certain popularly accepted methods. We select only two of these questions, not necessarily for extended discussion, but only to bring them to more general attention, as they suggest certain radically divergent methods of presenting the Gospel to the heathen.

1. "Should we aim at magnifying or minimizing the benefits of civilization?" The answer Mr. Brooke makes is, "We are careful to avoid praising civilization or civilized powers to the heathen." Is he right in this answer? Before a missionary has been many years in a country like China, there will, almost of necessity, grow out of his experience a certain theory of what seems to him the best method of presenting gospel truth to the heathen. This theory, consciously or unconsciously, will shape his preaching and control much of his activity, and its ultimate fruitage will be seen in the character of the Church which he establishes, as well as in his own spiritual life. Assured, as all are, of the superiority of Western civilization, and seeing the crying need of improvement in the public and private life of the Chinese, one asks, what stronger argument is there to move men than to point them to the progress of the great nations of the Western world? First, we point to the moral trophies of Christian civilization, the many and varied institutions for relieving human distress, reaching out even to dumb

animals. After that, it is most natural to indicate the material benefits of civilization, labor-saving machines, telegraphs, railways, electrical appliances, "sulphuric acid," and the various ways in which wealth is easily acquired; notice will be taken of the undeveloped resources of the Chinese empire and the possibility of such improvement in agricultural and mining appliances as that the poverty of the people may be greatly ameliorated. This is a natural line of thought and argument, and that it is a favorite line with some is shown in the number of books and articles in exposition of it. Now, no one can deny that there are moral benefits which are the natural outcome of the spread of Christian truth. Those reforms which spring from moral or religious conviction, reforms which elevate a class or classes of society, alleviate hard conditions of life,—these are the product of Christianity. But what natural relation, we ask, is there between Christianity and the purely material benefits of civilization, benefits which had their origin in the commercial spirit of the age, devised with no necessary reference to any moral or spiritual result, such as railways, steam-ships, labor-saving devices, etc.? Is it not an overstatement to claim these things as a natural or necessary product of Christianity? The human mind, by a process of evolution, has brought about many results valuable and useful to mankind. Because the many excellent products of modern civilization have been simultaneous in time with the wide diffusion of Christianity, does not prove that the latter was the origin of them all. The statement would carry one too far: then slavery, intemperance, evils of opium, cruelties to the Chinese in Christian countries, etc., could be attributed to Christianity by the same logic. Contemporaneousness or contiguity do not prove origin. Modern civilization as revealed in "Darkest England" and all our large cities, even as seen among foreigners up and down the coast of China, does not commend itself as an argument for Christianity. The implantation of Christianity in any heart does not necessarily imply the acceptance of all the so-called benefits of civilization. They are not related to each other as the branch is related to the vine. The oldest Chinese Christian in Peking, the first man baptized, to this day has no faith in foreign medicine, nor any interest whatever in foreign devices or machinery. Is he any the less a Christian therefore? Is there not too much of practically making the acceptance of Western ideas synonymous with acceptance of Christianity?

Furthermore, does not this whole style of preaching which glorifies Western civilization really weaken all argument for true Christianity? We believe it does, for three reasons, briefly: (1) It has the decrepitude of an overstatement. It assumes too much; it is something dragged in, and no more sustains or advocates Christian-

ity than material progress among the inhabitants of Venus would. (2) It diverts attention from the spiritual nature of Christian life, and makes Utilitarianism take the place of holiness, purity and temperance. (3) It fills the minds of converts with vague hopes and expectations of material gain which cannot be realized. Many think in some way or other the foreigners have defrauded them because their worldly prospects are in no special respects improved by their entering the Church.

The second question asked by Mr. Brooke is as follows: "Should we aim at getting influence with the natives as a preliminary to unfolding unwelcome truth?" He replies: "It is our experience in this field that influence which is gained at the price of keeping unpleasant truths in the back-ground, is not worth having; for it parts like a rope of sand when a faithful attitude is assumed." It is strenuously held by many that we must deal gently with the inherited prejudices and customs of the Chinese. Entwined as they are with all their national and private life, they should not receive too severe a shock and further intercourse be broken. We are told also that the heathen Chinaman is unable to take in the full scope of Christian truth at once, and that it should gradually be unfolded before him. Unpleasant reflections upon national characteristics should be studiously avoided. Praise should judiciously be meted out to the ancient sages and passages quoted to show the intimate relation the Classics sustain to Bible truth. On no account is the worship of ancestors to be mentioned except in accents of praise. The name of Jesus should be metamorphosed into that of the "Lord of the World's Salvation." A modicum of truth will do for the first few addresses; tell the people something about foreign countries, possibly talk a little English just to please them, show them some mechanical toy, gently throw out the hint that this globe was made by "the Old Man of the Heavens." Acquiring courage from the applause of the people, you may now possibly announce that there is One God who made heaven and earth and show the emptiness of idolatry. But by no means, in these first interviews, are the doctrines of sin and depravity, and the Atonement, much less the Resurrection to be introduced. The people are not ready for these advanced truths. They should be prepared by a long course of instruction. Not so the method of Paul, or his Master. To the Athenians, though with exquisite tact, introducing the subject of his discourse, he did not fail to proclaim the "whole counsel of God," and explained to them the resurrection from the dead though it excited their derisive sneers. Not with honeyed phrases did he preach to Agrippa and Festus, nor at Ephesus and Rome. "In season and out of season" does not mean a brusque treading

over the prejudices of one's hearers, but it does mean such loyalty to truth that the greater fear will be that it will not be proclaimed rather than that some one may take offence at its utterance. The true preacher, of course, will adjust his speech more or less to the circumstances of his hearers and the occasion, but he will not consent to be fettered by a theory which may leave him with the consciousness that sometimes he (in his message) had been weak, when he might have been strong. Better to err, if it is an error, in telling all the truth than to writhe under the thought of a lost opportunity. Looking at the results of preaching, we believe the best experience will justify the reply of Mr. Brooke. Who has not been astonished at the beneficent result of a bold proclamation of the truth! Dr. Clough, of the Telegu Mission, speaks of the squads of people who came from distant villages to receive the truth, who had never seen a Christian preacher. The truth itself is a preacher of magnificent power, and it is the business of the human agent to simply give it to the people. After all, is there not a danger of there growing up in our minds a *subtle unbelief* in the power of Christian truth to do its own proper work? Must it be covered with human devices lest it may injure the feelings of sinful men? The Bible everywhere indicates that truth is humiliating to the natural man, and does not tend to make him at peace with himself. A sugar-coated Gospel which sends a man away self-contented and satisfied with his various excellencies, is not to be extracted from the teachings of St. Paul. Preferable to a change of method in our preaching is a change in the heart of the preacher by which he becomes more *en rapport* with his mighty themes and more in the spirit of the Man of Nazareth. "It is not in our stars, but in ourselves that we are underlings."

Collectanea.

DARWIN ON FOREIGN MISSIONS.—This is what Mr. Darwin once said about some critics of foreign missions:—

"They forget, or will not remember, that human sacrifice and the power of an idolatrous priesthood; a system of profligacy unparalleled in any part of the world; infanticide, a consequence of that system; bloody wars, where the conquerors spared neither women nor children,—that all these things have been abolished; and that dishonesty, intemperance, and licentiousness have been greatly reduced by the introduction of Christianity. In a voyager to forget these things is a base ingratitude; for should he chance to be at

the point of shipwreck on some unknown coast, he will most devoutly pray that the lesson of the missionary may have extended thus far."

* * *

"FULL OF IDOLS."—Canton is a heathen city. Like Athens of old, it is "full of idols." Temples abound, each with its gilded images and shrines. Shrines are met with at every turn, some rude and inexpensive, others elaborate and costly, but each with the incense sticks burning before the idol or tablet. Many of the shops and most of the private dwellings have their shrines, with or without an image. The streets also vie with each other in elaborate scenic displays, accompanied with rude music, to propitiate the god of fire, high bamboo structures being erected for the purpose, and professional performers being engaged to conduct the exhibition. Passing through the girls' school building under the guidance of Miss Lewis, we noticed a singular device on the roof of an adjoining house. On the comb of the roof was perched a clay rooster in gorgeous colours; immediately in front of him and on the next lower row of tiles was a hideous-looking image, while lower still were three miniature cannon made of earthenware and pointed directly at the school, all, we were assured, to ward off the evil influences of a Christian school!—*John Gillespie, D.D.*

* * *

TEACHING GEOGRAPHY UNDER DIFFICULTIES.—My large map decorates the smoky walls of my temporary abode, to be referred to for historical and ethnological purposes. Now and then a caller comes in to see what manner of man the "foreigner" is, as well as to inspect the "Ten-thousand Kingdom Earth-plan" whose fame has been noised abroad. One man was very eager to exhibit his knowledge of the Earth, and, hearing me explain that the green colored sections at the extreme east and west together formed China, he hastened to enlighten the rest by observing, "Yes, you see all the green portions of the map pay tribute to the Middle Kingdom!" This was rather hard on Persia, Italy, Germany, Portugal, Mexico, Peru and certain British possessions. Fortunately the United States was *not green*. Another heathen caller wished the map explained. As I expatiated upon the rotundity of the Earth I noticed a doubtful expression on his face. Unfortunately I stated that the Earth diurnally *revolves*! Immediately he turned away, lit his pipe at my stove, mumbling to himself, "World round! Revolves! Humph! Men and water would all fall off and everything would fly to pieces!" He departed.—*Rev. Frank Chalfant.*

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MANU ON THE SUBJECT OF DEATH.—There are these two quaint shlokas, i, 55 56: "The individual soul, having endued itself with

darkness, remains there for a long time, accompanied with the organs of sense, nor performs its proper functions; *then* it departs from the body. When, having reduced itself to the size of an atom, it enters, in a contracted form into a grain of seed, whether animal or vegetable, *then* it deserts the body." In vi, 76, 81, death is described in (negatively) fascinating colours, to induce the Brahman of the fourth stage of life gladly to acquiesce in it, if not to accelerate its approach. "He should forsake this body with its frame made of bones, bound together by sinews, smeared with flesh and blood, covered over with skin, of a bad odour, full of vile secretions, beset by old age and sorrow, the fragile abode of disease, the seat of desires, and transitory. As a tree leaves the river-bank [being swept away without its will], or as a bird leaves tree [consciously], so does he, abandoning this body, free himself from pain as from an alligator. Leaving the merit of his good deeds to his friends, and the demerit of his evil deeds to his enemies, by the force of meditation he enters the everlasting abode of Brahmā. When he intentionally diverts himself of all intention, then does he enter upon felicity, here and in eternity. Thus having gradually abandoned all ties, and being at length freed from all antitheses [of pleasure and pain, virtue and vice, and so on], at last he takes up his abode in Brahmā."—*Rev. W. Hooper in Indian Ev. Review.*

Union in Bible and Tract Work.

BY REV. JONATHAN LEES, L. M. S.

THE fast increasing band of Christian missionaries in China consists of men and women who, despite outward differences, are manifestly one in heart and purpose. That real unity which is a far grander life force than the deceptive uniformity so often mistaken for it, has created a sense of strength among us for combined service. Hence the Conference of 1890 and the hopes built upon its plans. The old theoretic faith in our solidarity has given place to a glad sense of real brotherhood. Conscious of sharing with each other in the pulsating tide of love to God and men, which is the heart throb of Christ in His Church, we know that we share a common life, and a spirit of trust and mutual dependence has grown up, which must have glorious results ere long.

Naturally, one of the first fruits of this growing sense of brotherhood is impatience of all that hinders its development or prevents the united action through which it finds expression and can alone make its power felt. And this impatience is the explanation of a good deal that is going on in mission circles now.

Perhaps it is also natural that it is in respect of matters in which we are already working together that we feel existing difficulties most. At any rate, it is the very agencies which we have been most wont to rejoice in as enabling us best to manifest our oneness and most effectively to help each other, which are proving inadequate to meet present needs, and which actually seem, in some respects, to hinder the cause they were meant to serve. And the question I wish now to raise is whether the time has not come when our deepened conscious unity should give us wisdom and courage enough to sweep all hindrances away, and by some broad, well-planned scheme of concerted effort to increase indefinitely our strength. Not possessing myself either the skill in organization or the executive power which such a task involves, I am yet probably only one of many who long to see it accomplished and who believe that it will be. The first step is to get the matter clearly before us, and to find out what is possible. My part will have been done if I can start its discussion. You will have guessed of course already that I am writing with reference to our various societies for the printing and circulation of the Bible and other distinctively Christian literature. I would not willingly say a word which could grieve any one. Neither for those to whose consecrated zeal we owe the existence of those great organizations in the past; nor for those who are now so faithfully guiding them have we, any of us, other feelings than those of gratitude and confidence. They have rendered, and are still rendering, priceless service to the Church in China. But new times require new plans. It implies no reproach to say that existing modes of working are somehow unsatisfactory, and that they involve also a large amount of hurtful friction. Besides, this great mission field has peculiarities of its own, which can only be met by a wise devolution of responsibility upon those who know its needs best.

So it has probably occurred to many beside myself that the *local unification of the work of the three great Bible Societies*, were this possible, would be an unspeakable gain, whether as regards economy, efficiency or Christian brotherhood. And *if the circulation of the Bible could be associated with that of the sacred literature of which it is the parent*, the gain would be yet greater.

Now, why should this not be? Why should we not have one "*Bible, Book, and Tract Society for China*," possessing the confidence and having the cordial support of the great Societies in our home lands, and commanding the allegiance of every missionary? Think of the many vexed questions which might thus find a happy solution. Think of the relief to all of us as regards some matters which we find it hard even to make intelligible to friends at a

distance. Think of the possible outgrowth from such a Society of a vast and well-ordered system of colportage, carrying a common Christian literature into every corner of the empire. Think of the natural process through which such a Society might and would, in the course of years, pass into the hands of the native Church and be a blessing to the land long after the initiatory work of evangelization we have come to perform had been accomplished. Above all, think of the visible unity of action which would be at once secured for us, and which would have a mighty influence alike upon the heathen and upon our countrymen in China, closing the mouths of scoffers and opening many a door for service.

"A dream," is it? "Impracticable!" So men tell us is our whole mission. But for *us* the question is simply: (1) whether its realization would be helpful and (2) whether it ought now to be attempted. As to the one, I for one have no doubt whatever, the other needs light cast upon it.

The undoubted existence of serious difficulties should not discourage. There is, surely, statesmanship among us skillful enough to devise a way through them, and courage, faith and love enough to dare the effort. Some seeming hindrances will disappear at a touch, others will prove less serious than we fear. While yet others exist to-day as old enemies, and will certainly not be strengthened.

Still it is no light matter that is thus proposed, but one likely to tax—if certain to reward—our best energies. A Bible and Tract Society for China ought to have its own press, its central depôt, and an efficient if limited paid executive. Its constitution, moreover, must be such as to command sympathy and confidence not only here but in Europe and America.

While it is evident that such a Society must needs for many years to come be mainly dependent for its income upon the Parent Societies in Great Britain and the United States, there can be little doubt that a very much larger sum could be raised by itself in China than is now given or than many would deem possible. To begin with: Every missionary would wish to be a member, and if the entitling subscription were only a dollar, this would itself yield a large sum. Nor can we doubt that liberal gifts would come in which no existing organization attracts, while the saving in the costs of administration would enable the funds from abroad to be utilised as they cannot be at present. It cannot be a wise arrangement which provides us with three Bible Societies' agents and depôts, to say nothing of half a dozen competing Tract Societies. It cannot be a wise system under which more than the first cost of a book is or may be spent in its circulation. It ought to be possible to prevent such scandals as one I heard of on good authority this week, where

a man republished an old work as a new one, having made it his own by the alteration of a single character! But one need not say more.

The existing local tract societies have been undoubtedly an important step in the right direction. They are evidence, I think, that the idea of a Bible and Tract Society for the empire is not utopian after all, and they give us valuable hints as to how such a united society might be brought into being. Why should not this great work be undertaken, at any rate in its initial stages, by the brethren to whom we already owe so much and who have served so instructive an apprenticeship as the organizers of the societies at Hankow, Shanghai and elsewhere? This would be indeed to put the crown upon what they have already done. Nor can I see why the esteemed agents of the Bible Societies themselves should not aid us in a scheme which would assuredly only secure a wider success for the work they love. The men to plan and to execute are alike among us to-day, if we can but persuade them to act.

As to the constitution of the new Society, I have already said that a wise scheme must be the outcome of the experience of these leaders. A few suggestions are all I dare venture. It should be as simple as is consistent with effective work. As in the existing Bible Translation Committees, there should be a fair representation on its board. Perhaps at its basis a board of trustees, numbering say twelve members,—English, American, German, and Chinese,—with one or two from other nationalities. It might be that one each of the English and American members should in some way represent the home societies. This Board, whether larger or smaller, would be needful, because questions of property would be involved. Then there would be the executive employes of the Society, appointed presumably by vote of the trustees (or otherwise), and finally the important committees to decide upon the character and form of all publications. We shall all feel that one of the most difficult problems would be the provision made for the election and continuous life of these committees. But the difficulty has been overcome in other equally momentous matters, and cannot be incapable of solution.

In short, the lines of working already adopted successfully by one or two of the present Tract Societies only seem to need widening to give us all we need for the new organization. Nor should any of the local societies cease to be. They should only change their form, becoming auxiliaries to the central one, and fresh auxiliaries should be formed wherever possible. No true work now being done should be allowed to lapse, but all should be made available over the larger area.

Dr. W. J. Hall's Tour in Korea.

(A Private Letter to a Friend.)

ON March 4th, Rev. Mr. Jones and I started on a seven-hundred mile trip into the northern interior of Korea. Our pack ponies were loaded with books, medicines and a small quantity of provisions. These were put into boxes about the size of a small trunk and one box fastened on each side of the pony, which left a place in the centre for our blankets, upon which we rode when tired of walking. As our ponies could not travel faster than a walk, we were able to go on foot most of the journey. The principal modes of travelling in Korea are by pack pony, chair carried by men, rough ox cart, and on foot. How slow compared with our rapid railways in the home land! But we wished to meet the people, and this gave us every opportunity of stopping at the villages and towns that lay in our pathway. The Koreans showed us great kindness and hospitality. They have great faith in the foreign doctor. They believe him capable of curing all diseases that are brought to him, if he will. Those who have been blind from infancy expect to receive their sight, the deaf to hear and the dumb to speak.

Early one morning I was sent for in great haste. A young man about twenty years of age had been suffering from fever for several days and was now at the point of death. I went as fast as possible, but as it was some distance away, it took considerable time to reach his home. The father met me at the door and informed me that his son had been dead nearly an hour, but urged me so strongly to come into the room that I consented. He was the only child, and I shall never forget the sorrow of the parents. They pleaded with me to bring their son back to life. They said, "Doctor, you can make the dead man live if you wish, and if you do we will do anything you ask of us." I told them how sorry I was for their trouble, but to bring the dead back to life was beyond my power. I then pointed them to Jesus, and told them how to prepare for the life beyond the grave. We had prayer together, and I left them with Him who says, "My word shall not return unto me void."

In one of the villages I was called to see a young man suffering with pleura pneumonia. Life appeared to be fast ebbing away, and I entertained little hopes of his recovery. As we were only to be in the village over night, I left him some medicine and directions how to treat him. Judging from a human standpoint it seemed a hopeless case, but God has often shown us in

our work for Him that this is *His* work, and that all power is given unto Him in heaven and in earth, and where it is for God's glory we have a right to expect wonderful results. I pointed him to the Great Physician, and for the first time he and the family heard the glorious tidings of salvation. The father bought a copy of Matthew's Gospel and promised to read it. Several weeks afterwards, as we returned to this village, the first to greet me was this young man. He had fully recovered, and his expressions of gratitude were very great. He said he was trying to do all that I had told him. He had been reading the good book every day, and the whole village of four hundred inhabitants knew what the doctor had done, and they met together every day to hear the good book read. The people flocked into our room and remained until nearly midnight, listening with the deepest interest to the story of salvation and inquiring the way to God. They pleaded with me to remain with them, and I was very sorry that I could not. In our return visits we will be able to follow up the work and reap the results.

Although women are not expected to see any men except those of their own household, the medical missionary has no difficulty in gaining an entrance to the homes and hearts of the people. God is wonderfully opening up our way before us. We treated a large number of patients, sold a great many books and preached the Gospel to all with whom we came in contact. Many expressed themselves anxious to embrace Christianity. The fields are already white unto harvest, but the laborers are few.

We were able to live nearly entirely upon native food. It consists of rice kim-che, highly seasoned with cayenne pepper, fish (often spoiled), soup, beans, and sometimes pork and beef. If we did not see them preparing our meals, or know what we were getting, the food would be much more palatable. At one hotel we saw nine dog skins spread on the straw roof. We asked what they did with the dogs. The reply was, "We make soup of them." I had quite enjoyed the soup previous to this, but I left it untouched the rest of the journey. I also gave up the meat, as I did not know whether I was getting beef or dog. My bill of fare had now narrowed down to rice and kim-che (made from a vegetable almost similar to our cabbage and raw turnip prepared somewhat similar to Sauerkraut), three times a day, with occasionally fish, chicken or eggs. The fire which cooked our food warmed the stone and mud floor upon which we slept. Sometimes it was far too hot, at other times too cold. A day's travel was from twenty-five or forty miles. On our return trip, on account of unexpected expenses, our money was running short. We were still several days' travel from where we could get any. We

arose early one morning and prepared for a long day's travel. I told my men that as our money was nearly gone I would only take two meals that day. About nine o'clock rain came on and continued nearly all day. At other times we would have waited for fine weather, but it was very necessary for us to push on now as rapidly as possible. I had walked 120 $\frac{1}{2}$ (40 miles) that day, and late at night, foot-sore, wet, cold, hungry and weary, we came to an inn; we were given a small room with stone floor for a bed; no fire, clothes wet through, straw roof leaking. Here we spent the night. We were very tired and slept, notwithstanding our uncomfortable abode. We spent all excepting 20 cash (28 cash equals 1 cent) for lodging and breakfast. We travelled 20 miles that forenoon with less than a cent of money and several days journey from home. We had a cheque on the bank of heaven, and asked to have it cashed. (Philippians iv, 19.) We were within a mile of where we wished to get our dinner and feed our ponies. Just at this juncture we met a Japanese doctor that we had formerly known, but had not learned that he was then in that part of the country. If we had been ten minutes later we would have missed him, as he would have branched off to another road. We made known our situation. He said he would gladly let us have all the cash we wished. "They that put their trust in the Lord shall never be confounded."

Christian Terminology in Chinese.

UNDER the above head the Rev. J. Gibson published an article in the JUNE RECORDER, which is in my opinion very well-timed and worthy of general attention from the missionary body in China. I thoroughly endorse the remarks he therein makes on the dangers to be guarded against. In this connection I wish to call attention to what appears to me a very inaccurate word now generally in vogue, which notably appears in the blessing pronounced often at the conclusion of prayers: The grace of our Lord Jesus . . . and the fellowship (or communion) of the Holy Ghost, etc., quoted from II. Cor. xiii, 14, I mean the word of two characters or syllables—感動 or 感化—used as a substitute for communion when connected with the Holy Ghost. What a wonderful phrase is that, "the communion of the Holy Ghost"! How intimately connected with that other, "the communion of saints." What a volume of Christian truth is enfolded in it! Unconsciously

our thoughts fly to such words as these in connection with it: "For by one Spirit are we all baptized into one body, etc.," and "have been all made to drink into one Spirit." Or, "There is one body and one Spirit, etc." I would ask, Does 感化 indicate such a line of thought to any Chinese Christian, even the most instructed? Some years ago I remember 相通 was used. Why this word was discarded and the other substituted I have never been able to learn. There may be objections to its use, but it surely more nearly approaches the meaning of the original than its substitute. I am not enough of a Greek scholar to venture to give my own opinion on the exact meaning of the original, so I here insert some notes copied from a recent publication, as follows:—

"In the N. T., as in classical Greek, this word *κοινωνία* means either *participation, a share in or intercourse, fellowship*: ἡ κοινωνία τοῦ ἁγίου πνεύματος, ii; Cor. xiii, 14, "the communion of the Holy Ghost." (Vulg., *communicatio*). Phil. ii, 1, iii, 10. I. Cor. x, 16, "is it not a communion of the body of Christ"? R. V. marg., "participation in." (Vulg., *participatio*.) Gal. ii, 9, "the right hand of fellowship." Acts ii, 42, "in the Apostles' teaching and fellowship. . . ." A distinctly Christian sense of *κοινωνία* is contribution, jointly contributed benefaction, proof of fellowship: a use unknown to profane authors." Now I ask, how is any such meaning to be wrung out of 感化? The first character means to move or affect; the latter, to change or transform, and in combination there could, I suppose, be no better word to express the influence or operation of the Spirit on one or more things or persons, but I contend that this expression is utterly misplaced, when used for *communion*, when we wish to express the common possession of one Spirit pervading the Church, and hence the binding together of its members. In the translation of the Book of Common Prayer used by the C. M. S. Mission in Mid-China "the communion of saints" is expressed by 聖徒相交, but 感化 is used for "the communion of the Holy Spirit." Thus these two expressions, so intimately connected in Christian theology, the possession of the former depending on the latter, have no ostensible connection in Chinese! Let my readers take the trouble to look out the passages in the Mandarin Testament above mentioned, also I. John i, 3, I. Cor. i, 9, and any others they may think of, and if not before, I think, they will now be convinced that it is a most important and desirable thing to decide on some good general expression by which to indicate the word *fellowship* or *communion*.

M. N.

On Scripture Colportage.

AT, and since, the Missionary Conference in Shanghai, two years ago, much has been said about the use of the Scriptures as an evangelizing agency. It is well known that the colporteurs of two of the great Bible Societies working in China, circulate the Scriptures among the heathen without written note or comment, although the colporteurs of the British and Foreign Bible Society are supplied with an excellent introductory tract* in Kwan-hua, to give away with the books sold, one to each purchaser. Both at, and since, the Conference, severe criticism has been passed on two of the Bible Societies because they cannot see their way clear to issue and circulate annotated Scriptures. As desirable as judicious, non-sectarian, explanatory notes to those portions of Scripture generally circulated among the heathen may be, it is not my intention to occupy the pages of this magazine by advocating it. What the Bible Societies cannot do, they cannot do, and there is an end to it for the present.

Those advocating explanatory notes have said that the heathen cannot understand the books, and that but little fruit has resulted from the very extensive circulation of the Scriptures since the Bible Societies commenced work in China. There is much truth in these statements, but where is the fault? In the books, in the readers, or in those that distribute? I don't think the fault can lie in the books, for I have met men, both of the literary and other classes, who have read and comprehended the narrative part of the gospels.

The heathen cannot understand the Scriptures. Why? I think that the principal reason—particularly among the literati—is prejudice to anything foreign. The books are regarded as foreign, and, although purchased (possibly as a sort of curiosity, or in consequence of the extreme cheapness) are carelessly perused. I have frequently seen scholars and others take a gospel, look at this page and that page indiscriminately, without paying any attention to the context, sometimes beginning to read in the middle of a sentence, and then return the book with the remark, "I do not understand your books." It has come to my notice that some expect to find the books written in poetical measure, and consequently stumble at first attempting to read them. It is well known that many stumble at the names, until the method of distinguishing them is pointed out, and even then many stumble because the names are meaningless, being only

* I have heard that the expense of this tract is defrayed by one of the Tract Societies.

The American Bible Society provides chapter headings in the Mandarin editions, which are supposed to be somewhat helpful to the Chinese reader.—ED.

foreign sounds represented by Chinese characters. These minor stumbling blocks, combined with the inborn prejudice against the books as foreign, make a somewhat formidable obstacle in the way of the Chinese reader to understanding what they read.

But are there not other reasons? Are the distributors clear of blame in this? I think not. I have conversed with several native colporteurs, and have heard how work has been carried on, both by European and native distributors. In too many cases it has been the primary aim (I may not be far wrong in saying the sole aim in some) of the acting Bible colporteur to get rid of as many books as he can, thus degrading *colportage* into mere *book-hawking*, e.g., staying at a shop front until the shop-keeper buys a book, glad to get rid of the colporteur and the crowd with him, if he be a foreigner, for five or eight cash, the price of the book, which is then consigned to a drawer and remains there unread. I have heard, through Chinese, of a foreigner doing this, hurrying up the shop-keeper by saying, "Be quick, be quick! I have little time." Such can hardly be called Bible colportage, for, although using Bible Society funds in printing and circulating the Scriptures, the object of the Bible Society is thwarted by such methods. I have also heard of a foreigner sending a native with a certain number of books, giving him to understand that he is to go to a certain place, stay there, and within a certain time to dispose of the books; if he cannot, then his services as a colporteur are no longer required. I have also heard that some native colporteurs are expected to sell so many books within the month, regardless of the district they sell in or other attendant circumstances. Is it to be wondered at that under such circumstances, the native, not as thoroughly grounded in the principle of Christian honesty as the Anglo-Saxon, leaves a number of books at an inn, or by the wayside with a written request attached for passers-by to help themselves, and then report them as sold. Such methods both bring dishonour on Scripture colportage and spoil the native colporteur, who, if properly trained, would make a valuable helper.

Let us now consider what better methods may be employed by those distributing Scriptures among the heathen. I do not think it would be far wrong in stating that the primary object of the Bible Societies in circulating Scriptures by colporteurs among the heathen is that those books may be, by Divine blessing, instrumental in bringing some to a saving knowledge of the Truth, rather than the circulation of so many books per annum. Such being the case, those employed by the Bible Societies, or those voluntarily helping the Bible Societies to circulate their books, ought not to forget this.

I have mentioned some of the various difficulties the heathen

reader has with the books : surely the colporteur ought to make it a point to remove those difficulties as far as possible. No pains ought to be spared in endeavouring to excite an interest in the books, that the people may be curious to examine for themselves the text-book of the religion of Jesus. So far as my experience goes, it is not advisable to coerce men into buying, especially when they have bought on previous occasions. Patience, gentleness, politeness and cheerfulness go a long way towards softening the prejudice against the books. An excellent plan is to read a portion of Scripture containing one of the prominent truths or teachings of the Gospel, such as Mark i, 14, 15 ; xvi, 15, 16 ; John i, 1-5 ; iii, 16-18 ; v, 28, 29 ; Acts xvii, 24-31 ; and if the colporteur has a Testament for sale, Romans iii, 19-24 ; Rev. xx, 11-15. The bystanders ought to be encouraged to look at the books, with the assurance that they will not be compelled to purchase in consequence. Care should be taken to supply those wishing to make another purchase with a book different to the one they already have, also a scholarly looking man should be offered a book in Wên-li, while a less learned man should be offered Kwan-hua. The other day a gentleman bought a Wên-li Gospel from me ; on the following day I saw him, and he remarked to me that "the Wên-li was very good and there was none of the 你的, 他的, etc.," which seemed to be rather offensive to him.

The native colporteur ought to be carefully trained into the *spirit* of his work. He ought not to be taught to make it his object to get rid of so many books. A man that cannot be trusted to work faithfully without making a minimum limit to the number of sales he is expected to effect per month, ought not to be employed. One can generally get an idea of the value of a native colporteur by working with him, and quietly, carefully, observing his method of work. The native colporteur ought to be encouraged to visit small villages as well as large villages and cities, even though his sales for the month may be materially affected. Should he be discovered to be following objectionable methods of circulating his books, he ought to be corrected. Above all, he ought to be taught that his work is *for God* rather than for the Bible Society which employs him, and that the results of his work rest with God, without whose blessing his work will be fruitless.

In conclusion : we ought not to forget that preacher, scripture colporteur and the books distributed by him, are but instruments in the hands of the Almighty to proclaim His message of love and mercy to sinful man. Without the power of the Holy Spirit to open the eyes and ears of those to whom the messenger goes, all alike are utterly useless.

* * *

Bible Revision Needed.

AS the missionary community has been invited to send 'from time to time to the pages of THE RECORDER thoughts and suggestions on the subject of Bible Revision, I venture to set down one or two things which have suggested themselves to me during a somewhat lengthened and detailed use of the Mandarin New Testament.

I have been in the habit of using the Mandarin version of the Scriptures for some years in Bible classes, in which the Bible has been studied in detail, every phrase and almost every word in the portions studied being carefully examined. I venture to say that no one who has not gone over the New Testament in some such way as this can be at all aware as to the extent to which Chinese versions of the Scriptures fail to express the mind of the inspired writers. The failure, as would naturally be expected, is far more apparent in the doctrinal than in the historical portions, that is to say, more in the Epistles than in the Gospels and Acts. Every missionary of any experience will often have been disappointed, when, after having perhaps thought over a text for a sermon, and having arranged his subject in his mind before examining the text in the Chinese Bible, he then turns up his text and finds that the meaning has entirely disappeared, and he must either make a new translation or a new sermon. He will be often reminded of the Lord's parable of the new wine in old bottles. In endeavouring to put the new wine of the Gospel into the old bottles of the Chinese language, the bottles but too frequently burst, and the wine is spilled. Take for example the text in II. Pet. iii, 18: "But grow in grace, and in the knowledge," etc. The preacher thinks out his theme and makes a sermon on the subject of growth *in grace*,—grace which is the element of the soul's life, the atmosphere in which the soul lives, moves and has its being; grace, of which Christ is the source, the Lord and giver, and which is the vital air *in* which the Christian expands and grows. He then turns to his text in Chinese, and alas! for his sermon. He reads something like this: "You ought to seek to obtain more grace (gifts) and more thoroughly to know our Saviour Jesus Christ." Here the main idea of the Apostle is almost entirely lost; the bottle has burst, and the wine is spilled.

It would be easy to multiply instances of this kind of which every reader and preacher must have taken some notice. And this illustrates a whole class of passages in which the force of the Greek preposition is entirely lost, and consequently often the very pith and

marrow of the text entirely missed in translating into Chinese. Neither do I find that the more recent translations greatly improve upon the old in this respect. But I venture to say that if the present Revision Committee does not do something to improve matters in this regard, many will be inclined to look upon their work as somewhat of a failure, and the ultimate benefit will hardly be equal to the labour and expense incurred.

In reading through the Epistles of Sts. Paul and John, the inadequacy of all existing versions to represent the meaning of the original text will be specially apparent. Take, for example, one of the favourite doctrines of these two Apostles, the doctrine of the union of the individual soul, and of the whole Church, with the Incarnate, Suffering, Risen and Glorified Redeemer, a doctrine expressed by the constant use of the Greek preposition *ἐν* and *ἐς*, and in a large number of instances this vital thought of the Apostles fails entirely to appear. This is a very grave failure indeed. Our native Church needs above all other things to realize her union with the Lord; to feel that her life is His life, that she lives and moves in Him, that she dwells in Him and He in her. But this doctrine is far from being adequately set forth in the Epistles in our present translation. It would be endless to adduce all the particular cases of failure, but take one or two examples:—

Eph. i, 4. Even as He chose us *in* Him, *ἐν αὐτῷ*, in union with Him. This is translated: "God—because of Christ—chose us."

Eph. ii, 22. "In whom ye are also builded together," etc. Chinese version: "You also depending upon Him are," &c.

Phil. iii, 1. Rejoice *in* the Lord. Let the Lord be the sphere of your rejoicing, not a joy, as Ellicott says, *κατὰ τὸν κόσμον*, hollow, earthly, unreal, but a joy *in Him* in whom *αἱ θλίψεις αὐταὶ ἔχουσιν χαράν*. The Chinese version reads, tamely enough: "You ought, depending upon the Lord, to rejoice."

I. Thess. i, 1. "The Church of the Thess. in God the Father and the Lord Jesus Christ." The Church which is *in fellowship and communion* with God the Father, &c.

Chinese version reads: "The Church of Thessalonica, which reverences and serves God the Father," &c., where the beautiful idea, constantly present to the mind of St. Paul, of the oneness of the Church with Her Lord, the fellowship of the members with the Head, is entirely lost. These passages are sufficient as samples to illustrate our general contention, to which also may be added a passage from the Gospels, the baptismal formula, baptizing them "*into the name*," &c., which idea we do not remember to have seen reproduced in any version.

Let us now take up a few verses consecutively in the first Epistle to the Corinthians and examine them briefly, and I think we shall readily acknowledge great room for improvement.

I. *Cor. i.*, 2. "Sanctified in Christ Jesus," ἐν χριστῷ Ἰησοῦ. "In the sphere of His holy influence and of His redeeming love." (Ellicott). *Chinese version*: Sanctified because (or by means of) Christ Jesus.

I. *Cor. i.*, 2. "With all that call upon the name of our Lord Jesus Christ in every place, theirs and ours." The weight of authority is in favour of connecting these words, "theirs and ours," with "every place," thus bringing out the idea of the unity of the Church, established in many places, but *one in the Lord*. *Chinese version*: "Christ is their Lord, and also Our Lord."

I. *Cor. i.*, 4. "The grace of God which was given you in Christ Jesus,"—"denoting that inward spiritual contact with Christ, through which we personally receive God's favour." (Beet). "In membership and vital union with Him; He and He alone was the blessed sphere in which the gift of grace was bestowed." (Ellicott). *Chinese version*: "Because God through Jesus Christ has given you grace." The preposition διὰ may be variously rendered *through, by, from, &c.*, but does not at all express the idea of the Greek ἐν χριστῷ Ἰησοῦ.

I. *Cor. i.*, 5. "In everything ye were enriched in Him." "Observe how in divers places," says St. Chrysostom, "he uses the word ἐν instead of δι' αὐτοῦ." ἐν αὐτῷ, "ditamur in Christo eo quod simus corporis ejus membra", (Calvin, quoted by Ellicott.) "Stress is laid upon the truth that all real wealth comes through spiritual contact with Him." (Beet). *Chinese version*: "Because you from His every kind of fullness," &c.

It may be perhaps objected that it is much more easy to criticise than to suggest improvement, and I readily grant the force of the objection. I am fully aware of the extreme difficulty and delicacy of the task of rendering the very subtle and spiritual idea often lurking in a very little Greek Testament word. But at the same time I venture to think that the task is by no means an impossible one, and I would respectfully submit that it is the business of those who have been entrusted with the responsible task of making a new version, to make at least some attempt to more adequately render into Chinese such precious thoughts as those referred to above; thoughts which are the very food upon which the individual soul as well as the collective Church must grow and strengthen. It may be necessary, in order to accomplish this, to sometimes leave the beaten track of Chinese speech; but in doing so the revisers will not lack precedents. What the Greek New Testament did towards modifying and moulding the

language as well as the thought of the Greek speaking world, it would perhaps be hard to estimate. We can better appreciate the influence of the English version of the Scriptures on our language. I think that there can be no reasonable doubt that Christianity will modify and mould the language of China in no very inconsiderable degree. If the revisers find that the new wine cannot be put into the old bottles of Chinese speech, would they not render a valuable service to the Christian Church in China by producing new bottles into which to put the new wine?

J. J.

In Memoriam.

REV. G. M. H. INNOCENT.

The death of our lamented brother and fellow-missionary, Rev. G. M. H. Innocent, has come as a great shock to the many who knew and loved him. But late a bridegroom, on leaving the shores of his native land for a second sojourn among a people he had loved well and served faithfully, in what appeared robust health, seized with an unusual sickness, he passes away a few hours before reaching the shores of his adopted country.

Death under such circumstances seems doubly sad: such an exercise of Divine will baffles all human scrutiny. There may be highest meaning in it, but the meaning we cannot read.

"We falter where we firmly trod,
And falling with the weight of cares
Upon the world's great altar stairs,
The slope through darkness up to God.

We stretch lame hands of faith, and grope,
And gather dust and chaff, and call
To what we feel is Lord of all,
And faintly trust the larger hope."

George Morrison Hallam Innocent was born in North Shields on July 24th, 1859, shortly after his father had been appointed by the Methodist New Connexion Conference as a missionary to China. Until he was seven years of age, he was with his parents in China and then sent to the care of near relatives in England, who had his elder brother in their charge. The two brothers were placed in the "School for the Sons of Missionaries" at Blackheath, where they received their education. After leaving school he was for eighteen months with a business firm in Bradford, which failed. He then found more congenial employment as assistant master in schools at North Shields, Newcastle-on-Tyne, and last as classical tutor in a High School in Oldham.

The Church in Oldham recommended him to the Conference for the ministry, and as the eager desire of his heart was to join the mission band in China, the Conference of 1882 appointed him to that field. After passing satisfactorily the probation usual in the Methodist ministry, he was received into full connexion as a minister by the Annual Conference

of 1887 and ordained in Union Church, Tientsin, on December 4th of the same year.

After his ordination, the chief sphere of our departed brother's labours was the Lao-hing circuit. That important circuit with its numerous staff of native agents, its many mission stations, its wide extended area, its large membership and ever opening prospects, forms the back-bone of our Chinese mission and afforded ample scope for the most enthusiastic enterprise and the most arduous toil. The present writer can testify from an intimate fellowship of labour how complete was his consecration to the work, and with what unsparing readiness for every task that could advance the good cause he spent himself in noble service, never grudging pains and never shrinking from hardship. He was a most genial colleague, entering cheerfully into every new plan and sharing manfully every burden, loyal to the core in brotherhood and sympathy, and full of thoughts, projects and generous impulses for the good of the people amongst whom he was placed.

During the whole period of his appointment to Lao-hing the entire eastern side of the circuit lay under a dark cloud, which even yet can scarcely be said to be lifted. The region was visited heavily for successive years by flood and famine, and one of the most distinguishing features of his ministry was his participation in the merciful work of famine relief. His work was carried on in connection with the Shanghai Relief Committee, and at various times sums amounting to a total of Taels 10,000 or nearly £2,500, were advanced for the succour of the perishing. At one time or another every member of our mission in China took a part in the work, but he may fairly be said to have had the lion's share. Especially during the two summers of 1889 and 1890, first in company with his father and myself, and, during the latter and worst season, single-handed or assisted by Dr. Shrubshall, he laboured unsparingly, risking his life in dangerous situation and amid evil and harrowing conditions, to snatch such victims as he might from the black jaws of famine-death. No more trying work for body or for mind could possibly be conceived. To spend week by week in the heart of such horrors, to toil over difficult roads from village to village in a jolting mule cart, or as was often the case to reach the sufferers over miles of flooded fields in a clumsy little coble-boat, to look upon their ruined home-steads, the mud walls washed away by the cruel waters, the roofs torn off to buy where-withal to stay the pangs of hunger, to pass in review by the hundred their haggard faces, to see them eating their wretched repast composed solely of weeds and willow leaves, to dole out to them by family groups the allotted pittance and feel with a pang how little was the help you could give after all the effort made, it is not easy to imagine anything that could demand greater physical exertion or put a severer strain on the human heart. The tasks were performed by him with a whole heartedness which won the gratitude of all.

The following particulars have been supplied by his father Rev. J. Innocent:—But few missionaries have become so great a favourite amongst the Chinese peasantry. With a truly sympathetic spirit he had the manner of kindly ease and homely familiarity which, together with his ready use of their colloquial, induced the confidence and respect of men, women and children. He was freely invited to their houses, and made himself as much at home with them as though he were by his own fire-side. There was no sensitiveness and restlessness so natural and often manifested by other men when brought into immediate contact with the

dirt, squalor and untidiness of a Chinese agricultural house, no manifest hurry to get out of it as soon as possible; but he would sit and talk with them and enter fully into their circumstances, speaking kindly to and playing with their dirty children, and thus win the affections of all. With equal ease he would visit and converse with the courtly and cultivated mandarins in the district, and was often sought by them for friendly intercourse. How far he had the confidence and appreciation of the natives is manifest by the curious but beautiful silk cloak which was presented to him on his leaving Shantung for furlough, freely and cheerfully made by the skilled hands of women, and a token of gratitude and respect that but few even of China's best men receive from their own people. This cloak of honour, given to a foreigner by the spontaneous and simultaneous contributions of over a hundred poor people in different parts of the country of Yang-hsin, is at once a proof of their being well acquainted with him and having the highest esteem for him. He really gave himself to them with ardent devotion. He not only heard their tales of distress, but saw it and shared it with them by living amongst them, and relieved it to the utmost extent of his ability, trying to lift them out of it. Like the late General Gordon, he often brought himself into straits by his liberal gifts to the poor. Amongst the young people and children he was a special favourite. In going about the stations he generally carried with him some pictures cut from illustrated papers, or other little trifles which he knew would please them, and one can hardly enter the house of a convert throughout the circuit without seeing on the walls some of these pictures. The children would gather about him with delight and listen to his talks about Jesus.

He purchased a good magic lantern with a complete set of Doré's Bible Illustrations in photo-slides, and then got other pictures painted on glass by a native artist of familiar Chinese scenes. In the winter months he went about the circuit with this lantern and gave short addresses, illustrated with these Bible pictures through his lantern. Often these exhibitions were held outside with the sheet nailed against the gable of a cottage, as there was no room in the village large enough. In *Cha-chia* he had a Bible-class of young girls, which met once a week, and often to them this lantern would give the subject to the eye while he discoursed to the ear of his pupils: many of them became well informed on Scriptural subjects and some of them were admitted to Church membership. In all his plans for old or young his great aim of leading them to Christ was kept always in view. It is remarkable that during his ministry an unusual number of young people were drawn to Christ and admitted to the Church. The native preachers looked to him with affectionate respect and were stimulated by his kindly counsel and earnest devotion; the converts would rally round him and enter with cheerful interest into his plans for building chapels and consolidating the little Churches in their villages.

A pleasing outcome of this intimate converse and association with his people, in the year 1890, was the free gifts of property by native converts to the mission to the value of £225.0.0 sterling. One of these properties consisting of two old temple buildings and land in a large village (the only temples they had), given with the free consent of the people, and a deed of transfer duly drawn up and stamped by the magistrate of Yang-hsin and registered in the Yamèn as the property of the Mission.

These temple the people want converted into one building for Christian worship. Other instances of self-denial on the part of the members in their great poverty, are also mentioned in the Mission Report

for 1891, while not fewer than twenty-three new places for preaching were opened, many converts baptized and a great spiritual quickening of the Churches manifested. Now that God has called this devoted labourer from his beloved work on earth how impressive are the words with which he concludes his report when on the eve of leaving China!

"The difficulty now experienced by workers in this field is not want of sympathy among the people, nor is it that of gathering congregations to hear the word, but it is the difficulty of ministering to the spiritual needs of the thousands who are crying out for help. Many from a distance have to be exhorted to wait a little longer for the preacher of God's word, whom they long to have in their midst, and thousands of souls in our immediate neighbourhood are dying because we have no one to send to them with the bread of life. This would not be if there were three more missionaries stationed here."

"Praise the Lord for the souls that have been saved this year, and pray earnestly that He will send out more labourers, for the fields are white already unto harvest!"

Last year, after a period of worthy service, the term fixed by rule having expired two years before, he returned to England on furlough with a view to marriage. His sojourn in England, his appearance at the Leeds Conference as a speaker on missionary platforms and his visits to various of our circuits as a missionary deputation, will be fresh in the memory of the many who saw and heard him. He was well received and admired, not so much for any special gift of eloquence as for the unaffected simplicity of his utterances, the evident sincerity of his missionary zeal and the unsophisticated recital of his experiences in China. How many thought as they looked upon him youthful and robust that so soon we should have to chronicle his loss?

On the 18th of last February he married Miss Florence Elizabeth Pottinger, of Sunderland, a young lady whose many excellences of character and whose earnest devotion to Christian work rendered her in every respect a fitting partner to accompany him back to the distant sphere of his labours. Never was a happier or more promising union consummated, and those who knew her looked that with such a help-mate he should do great things for God in the dark land of his adoption.

Early in the spring he expressed the earnest wish to get back to China as quickly as possible, and it was decided in committee that he and his young wife should accompany myself and family, and that we should leave by the "Glen Line" as early as convenient. On the 17th of April, Easter Sunday, we left the port of London by the good ship "Glengyle." Up to the time immediately preceding his death, the passage was an extremely pleasant one. Our dear brother's illness began with sea sickness, the weather being slightly squally as we passed out of the Channel, and he never seemed to shake off the unpleasant effects of this much ridiculed but disagreeable malady. He was ailing all the way, but no serious symptoms manifested themselves until the day before we reached Singapore. Then he discovered signs of an eruptive complaint, though not accompanied by any high degree of fever. The ship's doctor was summoned and he pronounced the disease to be "Hæmorrhagic purpura." At Singapore he went ashore, in the hope that a day on land would improve his condition, but he was restless and soon returned.

The day after leaving Singapore, other indications of serious derangement manifested themselves, and from this time forth, though the doctor, anxious to reassure us, put the most hopeful construction on the

case, his condition was very grave, and we had begun to face the necessity of breaking the passage at Hongkong. All this time the weather was very sultry and the cabins unbearably hot; to be confined there night and day as he was, was terribly trying. Mrs. Innocent watched night and day by his side with assiduous attention, snatching what sleep she could and scarcely ever left him. He was marvellously patient, and spoke cheerfully and hopefully whenever visited. There was no thought of death in any of our minds. On Sunday morning early he came of his own accord out of his cabin. I went on deck about half-past six o'clock and found him sitting on the hatch-way. He remarked quietly that he had found the cabin unendurably hot and had determined to get out into the air. Cooler accommodation being desirable, the Captain most willingly volunteered his private cabin on the bridge, to which he was removed. That night he had a bad night and the doctor was called at half-past two. In the early morning he went to sleep, utterly exhausted with extreme weakness, loss of sleep, loss of food and the drain upon his system consequent on the disease. During sleep he fell into a comatose condition; about ten o'clock the doctor, gravely concerned, commenced efforts to rouse him, in which the Captain, myself and one of the officers assisted, but in vain, and about 1.4 p.m. on Monday, May 30, he passed quietly away; in latitude 20.17 N., longitude 113.03 E., being 138 miles from Hongkong, silently without word or sign, no parting token given, no farewell sentences spoken, no dying charge entrusted, he left us and went to heaven.

Was it harsh and unnatural for him to be taken thus? Let us not be hasty. We prize perhaps rightly these last words, these dying expressions of Christian assurance and hope, but if at the close of any life they could be dispensed with, at the close of this, abrupt as it was, they were superfluous. No word, no sign, no token, no charge, he needed none; we have no doubt of his acceptance at the gates of Day; his life is a complete answer to the question, how fared he on the dark passage home?

The next day he was interred at Hongkong in Happy Valley Cemetery. As the Rev. Mr. Bondfield of the London Mission read the solemn service for the dead, there stood around it the Rev. Dr. Chalmers of Hongkong, Capt. Glegg of the "Glengyle" with others of his officers, the whole of the ship's passengers and some Tientsin friends of the deceased who chanced to be in Hongkong on the ship's arrival. He was laid in his last resting place and we said over the opened earth, "In sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ."

We turned with sobs from the place, as we thought that the swift to-morrow would see us far off on the billow's crest and we must go forward with the strangely haunting sense of a vacant place by our side, and a feeling like to guilt as we thought of the dear ones looking for his coming to whom we must break the heavy tidings of distress. He lies there another pledge of love for the China mission field; and, as brother Hall on the field itself in Tientsin, so now our young brother Innocent, untimely called from the ranks, sleeps midway between that field and England, a link stronger than death binding us to our work and our sacred mission there.

Great and general grief has been felt at the loss of our much beloved brother, and innumerable testimonies might be collected of the esteem in which he was held among our Chinese Christians, especially in Shantung; the most profound sorrow has been felt, tears and laments being general and the many expressions of extreme sorrow, couched though they are in Oriental phrasology and therefore unlimited in their overflow, are mani-

festly the utterance of feelings most deep and overwhelming. Dying in his thirty-third year, stainless in life, noble in character, complete in consecration, that so much hope and so much promise should go down thus early to the grave, this is a great impenetrable mystery. By every endowment of mind and heart peculiarly fitted for his sacred calling as a missionary, bound to kindred and friends by ties of so great tenderness, ties which have been woven with the years, ties more hallowed still just newly formed, what loss, what seeming capriciousness and heartlessness of destiny!

In him fond parents mourn a beloved child, on whom warm hopes were built; a widow, early bereaved, mourns a tender, thoughtful husband, with whom life should have been one long dream of bliss; we with how many others mourn a loyal friend, a strong, steadfast comrade; our native Churches a faithful devout and gracious pastor and our beloved Connexion a worthy, brave and honoured servant. Loss, sorrow, mystery, so as we scan the Great Worker's doings and compare them, not with His inscrutable eternal designs, but with our own little plan, poor and human in its proportions and symmetry, so it seems to our stumbling faith. For we judge by 'feeble sense' and our vision enters not "into that which is within the vail." But as we drop this tribute on his grave, the immortelles of our lamenting heart, let us console ourselves with the thought that the mystery, great as it is, is one not of darkness but of light; as our lost brother's life ranks not in the category of lives, long or short, that have been spent in evil and vanity, is not a story of great gifts abused and high powers degraded, but only of *much promise not realized on earth.*

Are we not the richer notwithstanding our grief, yea, and to the full measure of that grief, by all that he himself has been to us, by all that he must still be to us even to *our* journey's end, in the love that is not dead though death has done his worst, and the memory fragrant and blessed which the tomb cannot swallow up? There are flowers which by their loveliness of hue and gracefulness of form promise to exhale fragrance, but breathe forth poison. There are also flowers which, forming fair and healthful, are nipped in the bud by the unkindly frost of death, only to strengthen at the root and bloom forth with richer colours and diviner fragrance everlastingly in heaven.

GEO. T. CANDLIN.

Tientsin, 18th July, 1892.

Correspondence.

THE HIGHER CRITICISM.

To the Editor of

"THE MISSIONARY RECORDER."

DEAR MR. EDITOR: Allow me to thank you for your discriminating note in the last number of THE RECORDER on the subject of the "Higher Criticism." I am afraid that there are but too many who

forget when declaiming on this subject that there is criticism and criticism; and that it shows a great lack of discriminating judgment to class all so-called Higher Critics together in one confused jumble and then to condemn all as secret or open enemies of the Word of God. The harm for which this

kind of denunciation is accountable is immense, and large numbers of thinking and reading men are alienated from the Church by this so-called *orthodox* rant. These modern hysterical Uzzahs are always trembling for the Ark of God and stretching forth impotent hands for its salvation; forgetting that God and truth will take care of the Ark and keep it in safety as the permanent possession of His people. I do not envy the mental state of the man who can see no good resulting from the intellectual ferment of the present day, which manifests itself in the region of Biblical Criticism. A man must be in a strangely prejudiced and benighted mental condition who can read such a noble book as Smith's Isaiah, for example, without receiving a great mental and spiritual stimulus, and discovering that there are mines of wealth in the deeper strata of God's Word, which have lain for generations unexplored, and which modern criticism is bringing to light for the permanent enrichment of the Church of God. The worship of a mere book which characterises many so-called orthodox, is almost as disastrous in its effects as some other kinds of feticism. How we forget in contending for our particular shibboleths and traditional interpretations of God's blessed Word, the words of the great Apostle, "The letter killeth, but the Spirit giveth life," and we go on feeding ourselves and others with the dry husks of traditional orthodoxy and pass by the fine wheat of God's Holy Word which is offered for our spiritual sustenance and growth. Let us get out on to the

high table-lands of God, and open the windows of our souls to the fresh and invigorating breezes which are blowing around us in this intellectually and spiritually active age. As you say, Mr. Editor, let us not be afraid of the truth, and above all let us cease to brand those as infidels and enemies who are at least as sincere and spiritual as ourselves, simply because they do not always see things through our spectacles.

I am, etc.,

H. K.

ERROR OF STATEMENT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: It may seem strange at this late date to again call attention to a paper which appeared in the May issue of THE RECORDER entitled "How Mission Money is expended." Nor is it my intention to deal with more than a very small portion of the paper, which in the interest of *Truth* I feel constrained to call attention to.

We esteem and admire diversity of opinion and operation; we rejoice, too, in healthy brotherly criticism wherever found, but we deprecate and deplore any and all forms of criticism when based on misrepresentations.

It behoves us as Christian missionaries when seeking to commend our view of things to the favorable appreciation of others, to see to it that we do not wander from the pathway of truth for items to enhance our theories. It is not necessary to even suppose that the misrepresentations were intentional, and just because of that I would suppose

it only necessary to point out wherein they lacked the element of truth to have them recalled by the author.

In that paper the author (Dr. Stuart) is dealing with the question of loss which missions sustain by inadequately providing for the "comfortable support of their missionaries." And to sustain his argument he instances the case of "two young ladies alone in an interior station," and presents them to us in a pitiable condition. (See page 233).

I exceedingly regret the necessity of having so publicly to take issue with the author on the statements recorded in the following points:—

1. It is *not true* that those "two ladies" "live on a very poor quality of Chinese food."

2. Much more is it *untrue* that they have "not too large a supply of that."

3. It is *untrue* that "they are so much reduced in flesh and strength." Those acquainted with the ladies referred to can easily refute this charge.

4. It is *untrue* that "the friends of a neighbouring mission are alarmed about them."

5. It is *untrue* that "it is the opinion of the neighbours that they will not survive the summer unless they leave the place and change their manner of life." (The facts are that not the two ladies but the author himself has had to retire and leave his work for the summer.)

6. It is *untrue* that they could not have this change (in location and diet!!) "without aid."

7. A present of potatoes was received and appreciated because of the difficulty of obtaining such on ordinary occasions from open ports, but it is *untrue* that this was "almost the only foreign food found in their house for over two years." The writer lived several years in the interior of China without having seen a foreign potatoe, and yet it never occurred to him that their absence constituted a basis for the assertion that he lacked a "comfortable support."

The writer believes the author to have been mistaken in saying that the things he recorded came "within his knowledge." It is much more probable that the source of his knowledge was confined to "hearsay," which alone would account for so many inaccuracies.

I write the above in no spirit of unfriendliness; but in the interest of those concerned it became necessary to put things plainly; and if by this episode we learn to be more wary in our crediting idle rumours, more guarded in our speech and more considerate of others, the lesson will not have been in vain.

W. S. JOHNSTON.

(*International Missionary Alliance.*)

Wuhu, Aug. 12th, 1892.

Our Book Table.

The Sixth Annual Report of the Dōshisha Mission Hospital and Training School for Nurses, Kyōto, Japan. In connection with the Japan Mission of the American Board. For the year ending March 31, 1892.

The tabulated results show that the work of this institution has been for the past year about the same as for previous years. Dr. John C. Berry, Medical Director and Surgeon, with his large staff of foreign and native assistants, must be reckoned among the foremost of effective evangelizing agencies in the Island Empire. The relief corps for the earthquake sufferers at Ōgaki, rendered distinguished service in the great calamity of Oct. 28th, 1891.

Report of the Wesleyan Missionary Hospital at Fatshan, South China. For the year 1891. Hongkong: 'China Mail' Office. 1892.

No charge is ever made for consultation, but those who can afford to pay are allowed to do so, and the funds thus obtained render unnecessary any appeal to the public. The fees received from patients during the year amount to nearly \$2500; which sum, supplemented by a few voluntary subscriptions from foreign friends, have been sufficient to meet all the expenses of the hospital, including salaries of the foreign staff for six months. Dr. Charles Wenyon, Superintending Physician, says: "It is satisfactory to state that two of our hospital patients and one of our old students, have been baptized during the year. Medical work as an evangelizing agency, is mainly valuable as a means of opening a way for the evangelist to the homes and hearts of the people. By our treatment of disease, we break the spell of old superstitions, show the people that the hated foreigner is capable

of both sympathizing with and relieving the sufferings of those who hate him, bring them thus to recognize a wider brotherhood than that of the family or clan, or eighteen provinces, and so prepare them to hear and believe the message which tells them of the one Great Heavenly Father, whose love is the salvation of the world."

The Sixth Annual Report of the Hao-Meng-Fong Hospital. Ningpo: Trinity College Press. 1892.

Dr. Browning records the fact, and gives an interesting illustration of it, that the hospital acts as a pioneering agency. Strange ideas are entertained by the Chinese regarding some of the commonest ailments, of which the following examples are given: "One man attributes chronic rheumatism to demoniacal influence; another attributes neuralgia to maggots in the teeth, and indeed there is a class of persons who drive a lucrative trade by pretending to extract these maggots by means of chopsticks; nor is it uncommon to have people come to the Dispensary affirming that they have some serious internal tumour, which on examination proves to be nothing but some ordinary portion of the human frame in perfectly good condition. Thus not long since a man came asking for treatment to remove his back-bone, which he said he had had for four and twenty years, ever since he was nineteen. Frequently people come to ask for medicine to cure the diseases of friends who live at a distance, but whose symptoms they are utterly unable to describe."

During the past year a convenient waiting room for the dispensary patients and a new ward, have been added to the old buildings, largely by generous contributions from

Rev. J. C. and Mrs. Hoare. Besides the 218 in-patients admitted, there were in the out-patient department 3274 new cases and 2102 return visits; all of which indicates much hard and persistent work.

Report of the Mackay Mission Hospital in Tamsui, Formosa, for the year 1891.
Printed by Tung Sheng, Tamsui, 1892.

In the long list of general diseases treated by Dr. Rennie, the more numerous ones are given thus: Fever and Ague Malarial Cachexia, 329, parts of Formosa being singularly prolific of malarial poison; Diseases of the Eye, 358; Diseases of the Skin, 688, this latter taking the lead of all others as to the number of cases, which is usual in the hospitals of China. Dr. Mackay's native preachers, stationed in large numbers throughout the country, are more or less qualified for practicing the art of healing. In his "Notes of Cases," he gives in each instance a somewhat detailed account of fifty cures wrought by his men. In nearly every one of these happy results to the Mission are realized, given in such brief sentences as the following: "The family have become interested in our work." "Again he entered on duties as pedagogue, cured of *Insomnia* and hatred of Christian doctrines." "Life was saved, and the parents who were formerly antagonistic to our work, are now enthusiastic in its favor." "The man is a convert this day at that station." "Eventually their house was cleansed of idols, and the family are now followers of the great and glorious physician who reigns above." "At once neighbors declared she was under the influence of a malignant demon. A Taoist priest forthwith swung his long whip in the air, uttered demoniacal yells and squirted water like a fountain to expel the malicious intruder. Poor priest! he was only beating radiant

matter whilst the frail one grew worse. In their extremity, the helper was invited to prescribe. To-day she is well and attends the preached Gospel."

Ninth Annual Report of the North-China Tract Society, for the year ending Dec. 31st, 1891. Tientsin Press, 1892.

In the Report of the Publication Committee, we are happy to find indications of conscientious and thorough work being done. A few tract manuscripts offered for publication were not accepted, and for good and sufficient reasons. Some are described as abstruse and only adapted to a narrow circle of readers; others, though well written, were composed from a Confucian rather than from a Christian point of view; and still others, notwithstanding a good degree of merit as to the spirit of teaching and the essential doctrines taught, were crude in conception or execution. Without doubt, in some kinds of composition good Christian models are still wanting; and in every attempt on the part of the missionaries to impart religious truth through the medium of native composition, heed should be given to the peculiar difficulties attending such effort. The Report says:—

"It often happens that books written by heathen scholars from dictation of foreign teachers, though generally capable of a Christian interpretation, are also in many places capable of, and will, in the hands of Confucian readers, undoubtedly receive a Confucian interpretation. It requires many years' study of Chinese on the part of a Western student to appreciate the actual force to a heathen reader of the religious terms it is necessary to use in Christian literature. Indeed, it is to be feared that many, confining their Chinese reading and study chiefly to Christian books, never become fully sensible of the fact that not a few of the

terms and illustrations daily used by Christians in a definite Christian sense, are to a heathen reader either very obscure, or possibly suggest clearly a very different idea from the intended."

China as a Mission Field. By the Ven. Arthur E. Moule, B.D., Archdeacon in Mid-China, and C. M. S. missionary at Ningpo, Hangchow and Shanghai. Author of "Four Hundred Millions," "Chinese Stories," etc. Second Edition, revised. London: Church Missionary House, Salisbury Square, E. C. 1891.

This volume of 80 pages condenses in comparatively brief space a very large amount of information. The first paragraph of the first chapter fixes at once the reader's attention: "If you were to traverse the line of seas and hills and plains which bound the empire of China, your journey would be just the length of the overland route from London to Peking"; and, although dry figures and bare historic data are freely dealt with, one finds interspersed in the narrative (for it really is such) familiar facts in new and attractive form, and some things perchance that heretofore have escaped due consideration, or that have never been included in our *memorabilia* which we suddenly find to be far less inclusive than we had supposed. The chapter on "Religions" is the best compendium on the subject that we remember to have ever seen. Significant as bearing on a certain current controversy in China is this remark: "Persecution does not always follow the giving up of idols; but it invariably follows the abandonment of ancestral worship." Part II is devoted to "Mission Work in China," making due mention of all the great movements, but giving a most interesting and rather full account of what has been accomplished in the Far East by that venerable and effective organization, the Church Missionary Society.

The Glorious Land. Short Chapters on China and the Missionary Work There. By the Ven. Arthur E. Moule, B.D., &c. With map and illustrations. London, &c. 1891.

The author explains that the title so often given to China, "The Flowry Land," does not adequately express the native idea. "Her true name is the Glorious Land; the same word in Chinese meaning both flowry and glorious." And glorious the land is indeed, with its wide boundaries, great rivers, extensive system of canals, mountain ranges and fruitful plains. Glorious, too, may China be called in her history and love of literature. After a graphic description of the T'ai-p'ing rebellion, the Archdeacon tells us that he saw with his own eyes "the idols utterly abolished" by Chinese hands. There was not, with scarcely an exception, a whole image to be found in city or country for hundreds of miles. No voice was lifted in defence of idolatry. The common people recognised with gratitude their deliverers in Christian England, France and America; their old beliefs were shattered and disgraced; and here was the supreme opportunity for missions. And yet, during these "golden days for occupying the land for our Lord," scarcely a single re-inforcement came from Christian bodies in the West. The natural history of some of the rumors that have distracted unhappy China since the rebellion, is given, and forms a deeply interesting chapter. "Flood and Famine," "Religious Thought and Practice in China," "Four Scenes in Chinese Evangelization," "Unexpected Agencies" and "China open—The Future," are all treated with perspicuity of thought and in language chaste and eloquent. "Alter Ego," or "A Waking Dream," at the end of the volume, is a poetic fancy embodying the Christian idea of renunciation and its great reward.

The Story of the Cheh-kiang Mission of the Church Missionary Society. By the Ven. Arthur E. Moule, B. D., Archdeacon in Mid-China, &c. London, &c. 1891.

It is a story of much interest, not only to the immediate friends of the C. M. S., but to whosoever reads sympathetically this narrative of faithful service and noble achievement. The book is indeed a model of its kind, written in pleasing style and enriched with a map of the province and a variety of superior illustrations. We hope to see many similar productions, giving permanent record of the trials and triumphs attending the planting and early growth of the various missions in China. It would be a pleasure to introduce to the reader a goodly number of quotations from the pages before us, but only one or two can be presented. In referring to the expulsion of the Taip'ings from one of the great provincial cities, it is said that "large numbers of foreign adventurers of indifferent character were enlisted at this time to join in the final attack on Shaou-hing; and for months after the victory the province was infested with bands of these men, levying blackmail on boats and travellers generally, and making the name of foreigner an abomination in the eyes of the hitherto grateful and friendly people. On more than one occasion my brother (the Bishop) when itinerating, was stopped and challenged by armed foreigners of this description."

To every observer, even of limited information, it is evident that some parts of the great mission field would naturally and sooner yield generous first-fruits of the coming harvest, than other soil where the good seed of the kingdom is sown with equal care and fidelity. For example, compare Shantung with Kiangsu, or Fookien with Cheh-kiang. The true spirit

in which to await results is beautifully expressed by the author. Disclaiming the idea that even the so-called "useless enterprise" shall be abandoned, he says: "And, besides, that Word which never goes forth and returns void, preached for thirty years in city and country, in church and chapel, in crowded markets and by the quiet wayside; that instruction in schools; those tens of thousands of tracts and scriptures sold or given away; those prayers for this beautiful province, rising morning, noon and night from so many Christian hearts during the ten thousand days of the history now under review, are not, have not been, *lost*. They may be hidden, but they cannot perish. Whence come the bloom and fragrance and glory of the flowers and foliage of spring and summer? Whence, but from the small seed hidden in the dark earth? Thence in the rare warm days of early spring a few precious blossoms rise and open as harbingers of the glory to follow. Here, too, in Cheh-kiang the present band of Christians shows but as the early violet and snowdrop of winter's last days. But soon those blossoms here and there are succeeded by the sheets of hyacinths:—

'That seem the heavens upbreking through the earth.'

And spiritual light, too, is 'sown for the righteous.' This Gospel seed-sowing shall result in a rich ingathering of flower and fruit to God's glory."

Peeps into China. By the Rev. Gilbert Reid, M.A. 190 pp. and published by the Religions Tract Society of London.

The *peeps* are exceedingly vivid, and suddenly stop before you want them to. They give first impressions—which will bear correction, as in the first chapter—as well as mature opinions, which are in later ones. He lends us his eyes

for a time and so gives us missionary life as he saw it,—its success and failure, its strong and weak points, lights and shadows, joys and sorrows. The general reader will be struck with the vivid descriptions, racy style and American humour. The Christian public will be delighted with the beautiful chapters on "Chinese Christians among the Mountains" and "Amateur Itineration in China." All will appreciate his remarks about the "Missionary in Chinese Costume" when he says "wearing the dress in the interior as many missionaries besides those of the China Inland Mission do, is only a small part of a general policy, viz., conciliation and adaptation, mutual respect and friendliness." "He who preaches a full gospel will meet enough of opposition without unnecessarily increasing it by oddity of dress or deficiency of politeness." But the *Peep into China* in one respect differs from all other books on China. It contains the first published attempt at reaching the influential classes of China—the mandarins and literati—and several chapters throw light on this new and important phase of missions. He says:—

"Every city has the official class, the gentry, the scholars, the store-keepers and the commonality. If the influential classes are arrayed against the foreigners the city is practically thus arrayed. . . . If these are unreached the scholars are

shy or troublesome, and so the action of one, if a man of influence, bespeaks the action of all. Day-schools, street chapels, all fail to reach the influential classes, and, in plain acknowledgment of the difficulty, most missionaries have entirely neglected the upper classes and have sought for the most susceptible."

It is true the results of his efforts are not over encouraging. But when we remember what few materials (books, etc.) are yet provided for work among the influential classes, we may be very thankful for such encouragement as there is. It is already more promising than was work among the lower classes sixty years ago. And it is no small cause of gratitude when a missionary can have access to several of the leading mandarins of the empire as the author has had, so as to state face to face to them what are the aims and purposes of the Christian missionaries. Errors in first attempts are sure to be made as in all new undertakings, but if by perseverance in enlightening the influential classes their persecution of Christians among the lower classes can be averted, a great work has been accomplished, though it be only tabulated in negative statistics; and if by further effort their friendship shall be gained, then all China will not be far from the Kingdom of Heaven.

TIMOTHY RICHARD.

Editorial Comment.

THE *Contemporary Review* contains a paper on "Christianity in the East." The writer affirms that Christian missions in India, China and Japan do not produce a desirable type of earnest, stable and spiritual character among their converts, because missionaries do not preach the majesty and terror of the law

as preliminary to the preaching of the love of Christ. We refrain from comment, only suggesting that the subject calls for serious consideration.

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THE FOREIGN SECRETARY of the London Missionary Society has made public a letter in which he

states some general principles on which the Society feels compelled to act in its choice of workers. They are, in the main, as follows: Two grades or classes of missionaries not desirable, therefore not expedient to employ Europeans as assistant missionaries; men of inferior training should not be sent out; it costs much to send out men and maintain them in the field, hence it would be false economy to send any but the best; a goodly number of efficient native workers could be sustained for a sum necessary to provide for one untrained European, so that to commission the latter would be a mistaken and extravagant policy. Doubtless the communication is rendered necessary by numerous applications from the friends of zealous Christian people, who are very useful at home, but who could not safely be entrusted with the responsibilities of the foreign service.

CERTAIN ABUSES heretofore attending "Scripture Colportage" are mentioned in a contributed article of this number. That such things have taken place is probably true; but we state authoritatively, in behalf of the B. and F. B. S. and the A. B. S., that practices of this kind, so far as they have been discovered, are strictly disallowed and reprobated by the Agents, and presumably the same may be said of the National Bible Society of Scotland. Earnest efforts are being put forth to improve and elevate the service in every respect.

COMMANDER L. BARNES LAWRENCE, of H. B. M. *Swift*, during a brief visit at Hankow, made it a point to find out all the available facts connected with the missionary work as carried on at that centre. He has embodied his impressions in a letter to Dr. John, dated s. s. *Taiwo*, Yangtze, April 20th, 1892, published in *The Chronicle*. Speaking in high terms of the medical

work of Drs. Burton and Mackay, reference is made to a religious service which he attended, in the following terms: "Of all the different points of interest that I was shown, a Sunday afternoon service, held in the chapel adjoining your hospital, will remain most engraven on my memory. I confess that I was unprepared to see such real evidence of the spread of Christianity among these people. The congregation, which I calculated at some three hundred, was a pleasure to contemplate. The earnest attention paid to the preacher (yourself on the occasion I refer to), and the hearty way in which the responses and singing were carried out, was most impressive." Referring very appreciatively to the other members of the London Mission, he further says: "An afternoon spent with the Rev. G. C. Sparham in Hankow city, was not only a revelation in the matter of what I saw, but will ever be remembered by me as one of the very deepest interest. The printing press hard at work, turning out by its thousands the tracts your Society sends afield; the schools, with their little ragged children and the black board and chalk, reminding one much of the old country; the chapels, with their native teachers expounding the Gospel to an ever-moving but attentive crowd—was all most striking. Ever uppermost in my thoughts was of what almost insurmountable difficulties must have been contended with in order to have attained the present state of things. I could not avoid, when in Wuchang, contrasting the residences of our missionaries and the huge—almost palatial—structures of the Jesuit Mission. In Mr. Owen's unpretentious little abode I experienced an understanding of what a *Power* it is that enables men to labour in this work, living in solitude, and not unfrequently—as during the recent riots—leading an intensely anxious life."

We can now quote as against the criticism of men like Lt. Wood, at least equally intelligent representatives of the same honorable profession; and Commanders Barber and Lawrence are not as those whose report of mission work in China is based entirely upon what they have gleaned from unreliable and prejudiced sources.

THE CREDULITY of unbelief has a striking illustration in the reception accorded Theosophy by certain persons in India. When Madame Blavatsky posed before the European community as a wonder-worker, she found an early convert in Mr. A. P. Sinett, editor of the *Pioneer*, a leading daily paper of commanding influence, and who had spent some time on the coast of China in the editorial profession. This gentleman had been an outspoken disbeliever in Christianity, and was well known as a consistent and determined critic of missionaries and their work. Doubtless the supernaturalism of the Bible did not obtain the consent of his reason; but he found no difficulty with the mysteries of "Occult Science." The legerdemain performances of Madame were accepted with touching and childlike simplicity. He firmly believed in the Mahatmas, a brotherhood of ancient saints which existed among the heights of Thibet, and from whom he received epistles, made to drop from ceilings or descending apparently out of the still air. Mr. Sinett's opinions found ample expression in the columns of his paper, and it became necessary at length, in consequence of these strange aberrations, to remove him from the eminent position he had hitherto maintained with signal ability. In course of time, many of the tricks exhibited by Madame did not escape public detection and exposure. Theosophy, or "Occult Buddhism," is moribund in India, but the ex-editor, it is said, still

affirms his belief in all that he has published.

DR. J. H. BARROWS, Chairman of the Committee of Religious Congresses of the World's Columbian Exposition, addressed a special meeting of the International Missionary Union at Clifton Springs, U. S. A. The Parliament of Religions, he said, would be a school of comparative theology, bringing together for the first time representatives of the great religions. After a vigorous discussion, a resolution approving the Congresses was voted down, chiefly on the ground that the very discussion of these religions in the Parliament would seem to put them almost on a par with Christianity and providing pulpits for their teachers. If the missionary action is correctly reported,—a matter of some doubt,—we could wish that a slightly different ground of objection had been taken. The wise teacher of Christianity in this land does not hesitate to suffer the Confucianist or Buddhist to speak, when so minded, in his chapels: why should we fear to allow the representatives of false religions a voice in the assembly of brilliant intellects at Chicago? In the eager effort, under novel circumstances, to establish a basis for the prospective science of comparative religions, there may be danger of drifting away from some essential truth; but champions of the faith from many lands should see to that. It is reassuring to be told that a large number of eminent educators and clergymen, from all the leading denominations, are included in the list of names composing the Advisory Council. The experiment is fairly launched, under able and Christian auspices: let us hope and pray for success.

MUCH HAS BEEN SAID, from time to time, in favor of uniting some few or all the forces at work in the

Chinese Empire under a common organization. However forceful the arguments adduced favorable to a scheme of this kind, it is yet true that a different view of the subject is entitled to serious consideration. In some respects it would seem desirable to multiply the number and variety of missionary agencies. There are manifest disadvantages, but undoubtedly more men, more means and more prayers to heaven are among the results that could not be realized if but one huge organization manipulated the sources of supply. We recur naturally enough to the oft-quoted phrase: "The scandal of a divided Christendom"; but while much may be said confirmatory of the implied charge, the fact is susceptible of demonstration that when the unity of the Church was the most compact and absolute, the missionary spirit sadly needed reviving. The wonderful aggressions of the modern missionary movement have somehow been coincident with the development and maintainance of denominational lines. In the words of another: "A one hundred horse-power can be had by hitching one hundred horses into one team, but a hundred church-power does not and cannot result from uniting one hundred Churches into one society." Let it ever be remembered, the skeptical criticism of our day to the contrary notwithstanding, that where there is unity in the essentials of doctrine

and a spirit of brotherhood prevails, there is no such thing as a "divided Christendom." This said, there is yet something greatly to be desired. Substantial Christian unity we have in China; but there is room for the exercise of wise statesmanship in a proper subdivision of the field, and other adjustments that will, while conserving power, dispense it with the least possible amount of friction and counter-movement. It will be found no easy matter to abandon agencies that have been successful for a mere experiment, for what may prove to be creating a semblance of uniformity only to be given up as unworkable. There are difficulties, both at home and in the practical situation here, which would stand in the way of realizing the ideal scheme of union; and it might be found that these are more in accord with sound reason than chargeable to unwisdom or inconsiderate zeal. The situation in China is very much in harmony with the spirit of the age,—*independence of thought and action; brotherhood in all things where that independence is allowed to remain unchallenged.* But let us consider with the utmost candor every intelligent and plausible suggestion looking to some plan whereby it may be possible to materialize the sentiment prevailing among brethren,—if not as some could wish, yet in a general method of coöperation as above suggested.

Missionary News.

—The Keswick meetings at Kuniang, the mountain summer resort of Fookien missionaries near Foochow, held in July, were, as heretofore, seasons of refreshing.

—A Canton missionary says:—"Our station at Sam-kong is only fifteen miles south of the border

of Hunan, one of the two Chinese provinces closed to the gospel, and across that border Christian tracts and printed gospels are quietly traveling and Hunan men, coming down on business, are attending our mission services. One of them united with the Church at

Sam-kong last January. In the same manner Christianity is threading its way across the northern border from Hankow, where the London Missionary Society is strongly entrenched. Some of the best converts of that mission are Hunan men, and their missionaries have visited that province, off and on, for fifteen years. The Word of God knows no boundary lines. The angel that John saw having the everlasting gospel, was to preach to every nation and people."

—Whether or not at first it was the genius of Buddhism to borrow, it is certainly its genius now in Japan. Externally it is becoming a parasite of Christianity. Besides adopting other Christian methods of propagation, it is plagiarizing Christian names. For instance, instead of using the word *temple* as designation for their religious houses, they say *church* now. On the road from Tokyo to Yokohama was a temple to which was attached a school for children. Recently the temple and school were burned. The man who kept the school made an ingenious appeal to foreigners here for help for the poor school which was attached to the *church*. No doubt many subscribed, thinking that the *church* was a Christian house of worship. The story of the god Krishna is manifestly taken from Christianity.—*Rev. E. Snodgrass, in the Miss. Review.*

—The Basle Missionary Society is at work in the province of Canton—over against the island of Hongkong, and partly on that island. There are at present 24 missionaries, with 90 native helpers. The head stations number 13, the most northerly one being 300 miles from the coast; there are also many sub-stations. The number of converts has reached 3,600, without including many who have emigrated to Borneo, Australia, Honolulu, &c. Fifteen pupils are being trained at the preachers' seminary at Lilong for the pastoral

or teacher's office. Thus, 2141 communicants contributed last year only 2533 francs (about £114) for church objects. There were some extra contributions for the poor, &c.; these are not included. The people are very poor, but it is said that they do not contribute as Christians as they did when heathens. Indeed, their present subscriptions amount to only one-tenth or one-fifth of what they used to give for idol worship. One explanation of this is, that the idea of thankfulness as a moral obligation was crushed out of them by heathenism, and has to be regained, and this takes time.

—A visitor at Dr. Henry's chapel in Canton says he was introduced to a man who was from a distant part of the province, and was partially paralysed. A copy of the New Testament had fallen into his hands, and he had read of the wonderful cures Jesus had wrought in just such cases. He hastened to Canton, supposing that the cure-worker lived there, and to his unspeakable joy found Jesus as his Saviour. Three others had been imprisoned in the city during the French war in Tonquin, because they were Christians. Like Paul and Silas, they "prayed and sang praises unto God." A miserable wretch, who had been given up by his parents as a worthless fellow, heard the Gospel from their lips and believed. He was introduced as a devout Christian, who had become a dutiful and affectionate son, and an honest industrious citizen. In addition to regular church work, the several missions maintain chapels where the Bible is read and expounded every day. These efforts are evidently regarded by the Chinese with apprehension, as in almost every instance an opposition "chapel" has been opened near by, where the doctrines of Confucius are daily set forth.

—A number of Scandinavian brethren and sisters have settled

down at Ghoom, in the Darjeeling district, and are studying the language in hope of ultimately entering Thibet. Criticism having been passed upon the conduct of those who are thus waiting for the country to open, Rev. H. Rylands Brown defends their cause:—"Who shall say what God has in store for Thibet! It may be that this last among the nations to receive the Gospel shall be the first in rank of those who receive the truth in the love of it. Any one of us, if so disposed, can very easily criticise and find fault with the conduct and labours of others; but it is better far that we should wish every true worker, God-speed. The sainted Redslob, of Leh, and his comrades, waited at the door of Thibet for more than a generation, doing noble work for God in preparing the Thibetan Bible and evangelizing those among whom they dwelt; and now they are called to their rest, and it will fall to others to enter into their labours."

—The following incident is excerpted from Report of N.-C. Tract Society for 1891:—"A member of our Church named Ch'in lives at Lan-chou. Some years ago he came to our chapel and expressed a wish that he might immediately be permitted to join the Church. The helpers asked if he ever had been to chapel or had heard any one preach the doctrine. He answered, No, but that he had read a tract entitled 'Tien Lu Chih Ming.' The next day a helper went to his village to inquire into the matter. He asked the villagers if a man called Ch'in lived there. They replied, "Yes, but who are you?" The helper replied he came from the "Jesus Hall." "Oh yes," the villagers replied, "Ch'in is one of your Jesus doctrine men; he is arguing with us all the time." The man was in earnest, and is now a useful worker in the Church."

—Rev. J. C. Gibson, of Swatow,

in a very able address before a meeting of the B. and F. Bible Society in England relates that—"One poor woman, before I left China, put into the hands of my wife a sheet of paper on which was written a number of names. On inquiry we found that these were the names of persons whom she believed she had been the means of gathering into the Kingdom of God, and she gave us the list not because she boasted of it, but because she wished us to join with her in continual prayer for their support and guidance. Seventy names were on the sheet of paper. (Applause.) If one poor woman was able to gather in seventy souls, what will be the fruit of the work of those 100,000, whom we shall soon, I believe, have banded together in this holy war? But they need to be taught, and they must be taught out of the Word of God; and it is you who supply us with the means of building them up in the faith and knowledge of Jesus Christ. (Applause.) That will make them able to be His witnesses to all their fellow countrymen."

FOOKIEN CHRISTIAN ADVOCATE.

閩省會報.

Its present circulation is 1750 a month, an increase of over a thousand a month since Rev. G. W. B. Smyth was appointed editor, in March of 1891. The price is only 15 cents a year. It consists of 12 leaves or 24 pages, about half of which are given to secular news and articles on scientific subjects, and about half to religious articles and news of the Churches. There is also every month a valuable article on health or disease, being written in such a way that it may be of practical benefit to the readers of the paper. The reader will find in a late number Imperial notices, etc., taken from the *Peking Gazette*,—given every month,—items of interest on America, England, Den-

mark, Mexico; a report of the trade of Foochow for 1891 from the English Consular reports; news of Foochow and vicinity; an article on the causes of poverty in China; notes from different parts of the Fookien Province; an essay on the "Reasonableness of Christianity"; one on the proper treatment of women and children,—their teaching, training, marriage, etc.; announcement of the results of a prize literary contest; various notes. In the health department there is an article by Dr. Gregory on diseases of the eye.

THE ARIMA CONFERENCE.

The place where the conference met was Arima, a Japanese town 1600 feet above sea-level, in the mountains fifteen miles (four or five hours) from Kobe. Shade, mineral water, baths, good accommodations for Europeans, cheapness and assurance of having good company attract to this place every year a hundred or more missionaries.

The committee of arrangements rented the Japanese theatre building, which proved adequate for the occasion, and the conference met, according to appointment, and carried out the programme that was arranged by a committee appointed last year. Their work was difficult. Men who were expected to prepare papers found this impossible. Hence changes were necessary, and the programme actually carried out differed from the one first formed. There were changes in the committee of arrangements, who found out the truth of President Lincoln's favorite saying, "It is hard to swap horses in the middle of the stream." But all's well that ends well, and the labours of the committee were crowned with success.

A nice question was discussed on the second day of the conference. Is it in accordance with right parliamentary rules for

the committee of arrangements appointed last year to take charge of this year's conference, preside over its meetings and direct its movements? Shall this be done, or shall the new conference elect its own presiding officer, secretary and treasurer? The discussion elicited the fact that it is right in England for the committee to take charge, but in the United States such a course would be impossible. The committee, taking for granted that their action would be acceptable, proceeded according to English custom, and took charge of the meetings. They were men of ability and their chief aim was to serve. This was so plain that the conference by formal vote accepted them as its officers. On Monday, August 15th, at the business meeting, the conference decided that next year, 1893, the new conference shall choose its own officers. Let me add just here that the Ven. Archdeacon Warren, our chairman, was placed by all this discussion in a very trying position. Throughout the whole he showed an excellent spirit; he used the office of chairman well and obtained a good degree of favour from those whom he served.

The main object of the conference was to gain, by comparison of views, fuller knowledge of the best methods of study and work, and by uniting in prayer to secure for our own hearts a fuller measure of the influences of the Holy Ghost. The latter was kept constantly in view by the chairman, and was never lost sight of during our seasons of prayer. The spirit shown by all was excellent. Men spoke their minds with freedom. With regard to the religious questions of the day, some were progressive in their ideas, others conservative: Englishmen, Irishmen, Americans; Baptists, Episcopalians, Methodists, Presbyterians, Congregationalists; missionaries from Japan and China, were mingled together in one body,

and it is noteworthy that they could and did meet and confer with manifest good feeling and mutual profit.

Bishop Key of the American Methodist Episcopal Church, South, Bishop Mallalien of the American Methodist Episcopal Church, Ven. Archdeacon Warren of Japan and Dr. Parker of China, gave us four excellent sermons. The consecration meeting on Sabbath evening, August 22nd, was fully attended, and was marked by quiet, deep spirituality.

During the conference news came that the American government had decided that the Chicago Exposition shall not be thrown open to the public on Sundays. When the announcement was made, the whole conference rose at a word and sang the doxology.

A fairly good photograph of the conference was taken by a Japanese photographer from Kobe. The *Kobe*

Herald published a daily account of the proceedings. Four of the papers read were printed in full in the *Herald*, and the question was raised, Shall the proceedings be published in pamphlet form? Before deciding this point a call for subscriptions was made. This showed that the demand for the pamphlets was not great enough to justify publication. Hence the proposal was dropped.

At the business meetings held at the close of the conference, the subject of holding another meeting next year was discussed: of this more anon.

In closing let me say on behalf of the China missionaries that we feel deeply the courtesy and cordiality shown us by our brethren in Japan. The Arima conference will be to us an abiding memory that years will only make more bright.

JOHN W. DAVIS.

Diary of Events in the Far East.

August, 1892.

It is reported from Gilgit that three Russian detachments have appeared on the Pamirs immediately to the north of the Hindu Kush. One party is at Ak Tash near the Tagdumbash Pamir, the second at Tagharma facing towards Kashgar, and the third at a place, the name of which does not appear on the map.

The Russians have thus repeated their tactics of last summer. They have brushed the Chinese away and are enlisting the local Khirgiz into their service.

12th.—The Canadian Pacific Co.'s steamer *Empress of Japan*, which left Shanghai for Vancouver, on 2nd inst., with sixty-five passengers and a large cargo, put into Hakodate, fire having

broken out on board. The cargo is much damaged, but the passengers are all well.

15th.—The *Empress of Japan* resumed her voyage from Hakodate this morning. The cause of the fire was the fusing of the electric light wires. The passengers unanimously praise the perfect discipline maintained on board when the danger was discovered and while it was being combatted.

16th.—The native newspapers say that the Mixed Court Magistrate, Mr. Tsai, having discovered that some of the Shanghai book-stores are engaged in publishing obscene and demoralising books which are prohibited by law, under new names, has rightly forbidden the stores concerned from selling them to the public.

—Rumored that Mr. Gardner, H. B. M.'s Consul at Hankow, will pay a visit to Changsha, to make enquiries into the native anti-foreign ebullitions.

Later on it is stated that the postponement of Mr. Gardner's visit to Changsha in H. M. S. *Esk* is due to the recent change of Governors in Hunan, H. E. Chang Hsü having been removed to the North-west, and H. E. Wu Tê-chêng appointed in his place. H. E. Wu is well-known as a rising official, and was much liked and respected by foreigners when he was Governor of Kuang-tung five years ago. His last appointment was Director-General of the Yellow River, and he directed the closing of the great breach at Chêngchou. He had to go into mourning in 1889.

19th.—According to the *Hupao* the Board of Admiralty has commissioned H. E. Kun to examine the students of the Tientsin naval school at the autumn examination, which is to take place on the 1st of the 7th moon. It is said that the students have made apparent progress in the English branches, but have neglected their Chinese studies.

20th.—The Chinese very much exercised in their minds, because during the

day the sun, Venus and the moon could be seen at the same time. They believe this is an omen of war and rebellion. Yesterday Venus was in conjunction with the moon, but 9° south.

22nd.—Serious fire in Shanghai. Eighty-six houses were destroyed. The fire ate its way from Yunnan Road along Canton Road to the Defence Creek with such rapidity that Rev. Dr. Faber's house caught, and we are sorry to say that before he could save his valuable library of foreign and Chinese books, and the thousands of specimens of plants that he had been at such pains, in his moments of recreation, to collect, they were partially destroyed, a loss he will never be able to fully repair.

24th.—The *Shenpao* says that on the recommendation of H. E. Li Hung-chang, the throne has given sanction to the method of raising a subscription by allowing people to purchase official rank at a reduced rate. The proceeds of this subscription are to be devoted to the relief of the destitute people in the inundated districts of Chihli and Shinking provinces.

Missionary Journal.

BIRTHS.

At Wei-hien, on 21st July, the wife of R. M. MATEER, American Presbyterian Mission, of a son.

At Tientsin, on 7th August, the wife of GEO. CLARKE, C. I. Mission, of a daughter.

DEATHS.

At Ganking, on 28th July, Mr. F. G. SAUNDERS, C. I. M., of typhoid fever.

At Yang-chau, on 30th July, Miss DARRINGTON, C. I. M., of heat fever.

At Tientsin, on 7th August, Mrs. GEO. CLARKE, C. I. M.

At Chung-king, on 14th August, Rev. JAS. CAMERON, M.D., of cholera. (By telegram.)

At Chentu, Szchuan, of cholera, July 10th, Mrs. KILBORN, wife of Dr. KILBORN, Canadian Methodist Mission.

ARRIVALS.

On 26th August, Miss ANDREWS, A. B. C. F. M. (returned) and Rev. and Mrs. ATWATER and family, Rev. R. H. COBBOLD; Rev. S. J. WOODBRIDGE, wife and family, Am. Presby. Mission (South) (returned.)

DEPARTURE.

On 23rd August, Mr. E. M. MCBRIER, C. I. M., for U. S. A.

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Contents of this Number

Editorial on Foreign Missions	1
Editorial Committee on Foreign Missions	2
Editorial on Foreign Missions	3
Editorial on Foreign Missions	4
Editorial on Foreign Missions	5
Editorial on Foreign Missions	6
Editorial on Foreign Missions	7
Editorial on Foreign Missions	8
Editorial on Foreign Missions	9
Editorial on Foreign Missions	10
Editorial on Foreign Missions	11
Editorial on Foreign Missions	12
Editorial on Foreign Missions	13
Editorial on Foreign Missions	14
Editorial on Foreign Missions	15
Editorial on Foreign Missions	16
Editorial on Foreign Missions	17
Editorial on Foreign Missions	18
Editorial on Foreign Missions	19
Editorial on Foreign Missions	20
Editorial on Foreign Missions	21
Editorial on Foreign Missions	22
Editorial on Foreign Missions	23
Editorial on Foreign Missions	24
Editorial on Foreign Missions	25
Editorial on Foreign Missions	26
Editorial on Foreign Missions	27
Editorial on Foreign Missions	28
Editorial on Foreign Missions	29
Editorial on Foreign Missions	30
Editorial on Foreign Missions	31
Editorial on Foreign Missions	32
Editorial on Foreign Missions	33
Editorial on Foreign Missions	34
Editorial on Foreign Missions	35
Editorial on Foreign Missions	36
Editorial on Foreign Missions	37
Editorial on Foreign Missions	38
Editorial on Foreign Missions	39
Editorial on Foreign Missions	40
Editorial on Foreign Missions	41
Editorial on Foreign Missions	42
Editorial on Foreign Missions	43
Editorial on Foreign Missions	44
Editorial on Foreign Missions	45
Editorial on Foreign Missions	46
Editorial on Foreign Missions	47
Editorial on Foreign Missions	48
Editorial on Foreign Missions	49
Editorial on Foreign Missions	50
Editorial on Foreign Missions	51
Editorial on Foreign Missions	52
Editorial on Foreign Missions	53
Editorial on Foreign Missions	54
Editorial on Foreign Missions	55
Editorial on Foreign Missions	56
Editorial on Foreign Missions	57
Editorial on Foreign Missions	58
Editorial on Foreign Missions	59
Editorial on Foreign Missions	60
Editorial on Foreign Missions	61
Editorial on Foreign Missions	62
Editorial on Foreign Missions	63
Editorial on Foreign Missions	64
Editorial on Foreign Missions	65
Editorial on Foreign Missions	66
Editorial on Foreign Missions	67
Editorial on Foreign Missions	68
Editorial on Foreign Missions	69
Editorial on Foreign Missions	70
Editorial on Foreign Missions	71
Editorial on Foreign Missions	72
Editorial on Foreign Missions	73
Editorial on Foreign Missions	74
Editorial on Foreign Missions	75
Editorial on Foreign Missions	76
Editorial on Foreign Missions	77
Editorial on Foreign Missions	78
Editorial on Foreign Missions	79
Editorial on Foreign Missions	80
Editorial on Foreign Missions	81
Editorial on Foreign Missions	82
Editorial on Foreign Missions	83
Editorial on Foreign Missions	84
Editorial on Foreign Missions	85
Editorial on Foreign Missions	86
Editorial on Foreign Missions	87
Editorial on Foreign Missions	88
Editorial on Foreign Missions	89
Editorial on Foreign Missions	90
Editorial on Foreign Missions	91
Editorial on Foreign Missions	92
Editorial on Foreign Missions	93
Editorial on Foreign Missions	94
Editorial on Foreign Missions	95
Editorial on Foreign Missions	96
Editorial on Foreign Missions	97
Editorial on Foreign Missions	98
Editorial on Foreign Missions	99
Editorial on Foreign Missions	100

